

The explanation of the Emblem

Tho clogg'd with weights of miseries
Palm-like depresso I higher rise.
And as the unmoved Rock outbraves
the boisterous winds & raging waves
So Triumph I and shine more bright
in sad afflictions darkest night
That splendid but yet toilsome Crown
Regardlessly I trample down
With Joy I take this crown of thorns
Tho sharp y^t easy to be borne
That heavenly Crown already mine
I view with eyes of faith divine
I slight vain things & so embrace
Glory & just reward of Grace

G. D.

Open & find this of his own

A note is to be made
that a writing is to be
made in the name of the
Lord and his wife
to the effect that the
Lord and his wife
have given to the
Lord and his wife
the sum of ten pounds
to be paid to the
Lord and his wife
at the death of the
Lord and his wife

And the Lord and his wife
have given to the Lord and his wife
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at the death of the Lord and his wife

Upon y^e frontispiece of his maj^{ties} M. Charles

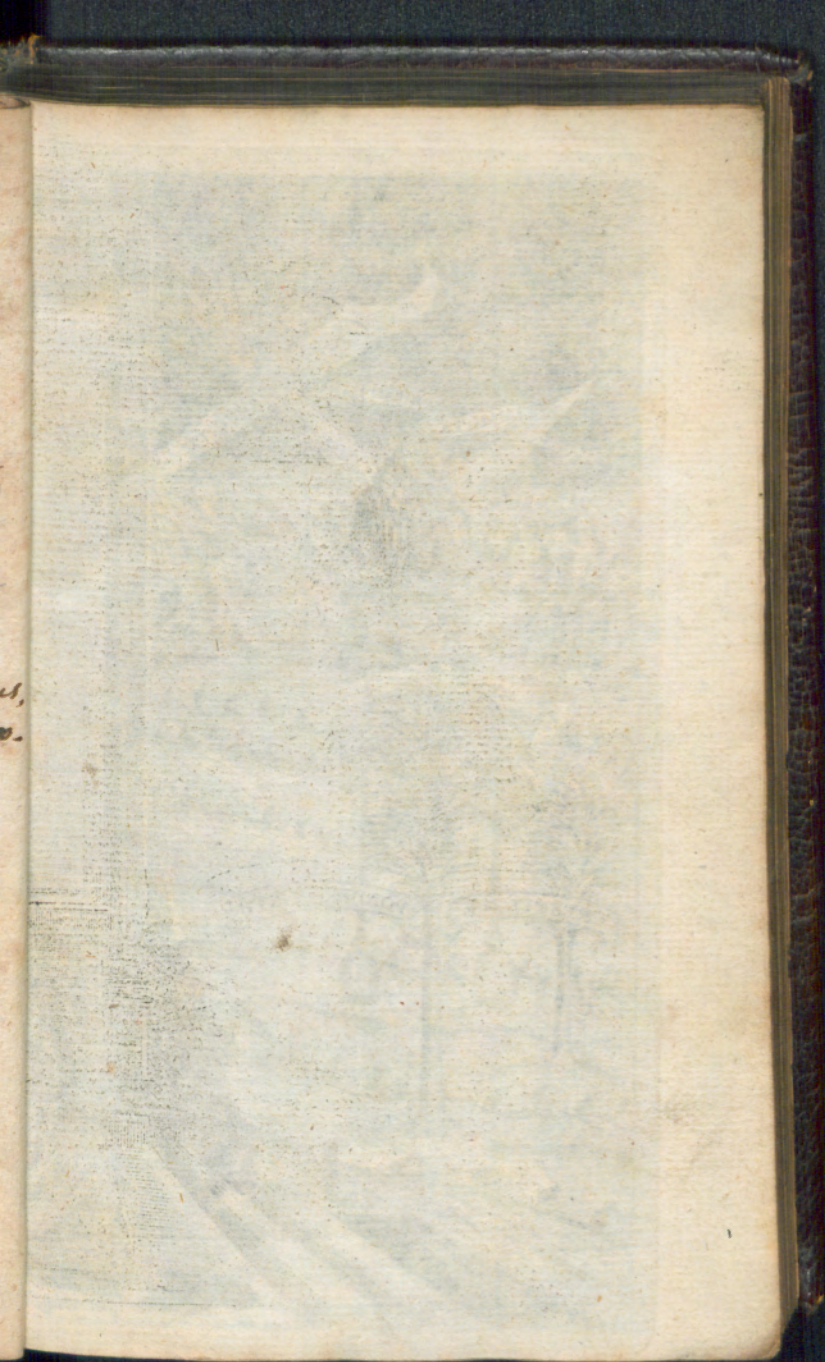
It who is y^t so humbly kneels
And so willingly he bows
And wth his heart & soul dispise
And what unto hi^m lifts his y^es
What storms be hind wth hept before
What tri^{um}ph y^e mor^e it be^{com}eth bo^{re}
What Rockemond triumphs on seas
Wth light aris^e from darknes^s.

Then say when ere you saw a place
more represent K. Charles his face
In his most heavy heavenly case.
Yet read his Lines & you shall find
A Lively Portraict of his mind.

Explicatio Emblematis

Ponderibus genus omni mali, probris gravatus,
Vixq; ferenda ferens, palma ut & prius, r. furgo.
Ac, vituli vnderum fluctus ventiq; furorom
Irali populi rupit imota r. pelle.

Clarior e tenebris, calthi Adla Crugeo,
Victor et atantum fatuci paci Triumpho.
Auro fulgentem, rutile g. mita micantem
at curis gravidem sprundendo calco corona.
Spinifera at ferri facili quo sp. t. msa Christi
Muxho, nobis non est traelari molitum
Intornam, fixis fidei, semp. q. batom
in Calos oculis sp. eto; notatq; paratom
Quod bannum est, sperno; quod Xh grada prabet
Amplecti studium est virtuti gloria mdr est.







Εἰκὼν Βασιλική.
Eikōn basilikē.

THE
POVTRAICTVRE
OF
HIS SACRED
MAIESTIE
IN
HIS SOLITUDES
AND
SVFFERINGS.

ROM. 8.

More then Conquerour, &c.

Bona agere, & malāpati, Regium est.



M. DC. XLVIII.

Rare Bl

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Εἰς τὴν Βασιλικήν.

*Upon His Majesties calling this
last Parliament.*

His last Parliament I called, not more by others advise, and necessity of My affaires, than by My owne choice and inclination; who have alwaies thought the right way of Parliaments most safe for My rown, as best pleasing to My People: And though I was not forgetfull of those sparks, which some mens distempers formerly studied kindle in Parliaments, (which by forbearing to convene for some yeares, I hoped to have extinguished) yet resolving with My selfe to give all just satisfaction to modest and sober sires, and to redresse all publique grievances Church & State; I hoped by My freedome, and their moderation, to prevent all misunderstandings and miscarriages in this: In which, I feared affaires would meet with some passion and prejudice in other men, so I resolved I should find least of them in My selfe; not
 doubting,

doubting, but by the weight of Reason I should counterpoize the over-ballancings of any Factions.

I was, indeed, sorry to heare, with what partiality and popular heat Elections were carried in many places, yet hoping that the gravity and discretion of other Gentlemen would allay and fix the Commons to a due temperament, (guiding some mens wel-meaning zeale by such rules of moderation as are best both to preserve and restore the health of all States, and Kingdomes:) No man was better pleased with the convening of this Parliament, then My self; who knowing best the largeness of My owne Heart toward My Peoples good and just contentment, pleased My self most in that good and firme understanding, which would hence grow between Me and My People.

All Jealousies being laid aside, My owne and My Childrens Interests gave Me many obligations to seek and preserve the Love and welfare of My Subjects. The onely temporall blessing that is left to the ambition of just Monarchs, as their greatest honour and safety, next Gods protection; I cared not to lessen My selfe in some things of My wonted Prerogative; since I knew I could be no loser, if I might gaine but a recompence in My Subjects affections.

I intended not onely to oblige My friends,
but

but Mine enemies also : exceeding even the desires of those, that were factiously discontented, if they did but pretend to any modest and sober sense.

The *odium* and offences which some mens rigour or remissnesse in Church, and State, had contracted upon My Government, I resolved to have expiated by such Lawes, and regulations for the future, as might not onely rectifie what was amisse in practise, but supply what was defective in the constitution : No man having a greater zeal to see Religion settled, and preserved in Truth, Unity, and Order, then My self ; whom it most concernes both in piety, and policy ; as knowing, that, No flames of civil dissentions are more dangerous then those which make Religious pretensions the grounds of Factions.

I resolved to reforme, what I should by free and full advice in Parliament be convinced to be amisse ; and to grant whatever My Reason & Conscience told Me, was fit to be desired ; I wish I had kept My self within those bounds, and not suffered My own Judgment to have been over-borne in some things, more by others Importunities, than their Arguments ; My confidence had lesse betrayed My self, and My Kingdomes, to those advantages, which some men sought for, who wanted nothing but power, and occasion to do mischief.

But our finnes being ripe, there was no preventing of Gods Justice, from reaping that glory in our Calamities, which we robb'd him of in our Prosperity.

For thou (O Lord) hast made us see, that Resolutions of future Reforming doe not alwayes satisfie thy Justice, nor prevent thy Vengeance for former miscarriages.

Our finnes have overlaid our hopes; Thou hast taught us to depend on thy mercies to forgive, not on our purpose to amend.

When thou hast vindicated thy glory by thy judgments, and hast shewed us, how unsafe it is to offend thee, upon presumptions afterwards to please thee; Then I trust thy mercies will restore those blessings to us, which we have so much abused, as to force thee to deprive us of them.

For want of timely repentance of our finnes, Thou givest us cause to repent of those Remedies we too late apply.

Yet I doe not Repent of My calling this last Parliament; because, o Lord, I did it with an upright intention, to Thy glory, and My Peoples good.

The miseries which have ensued upon Me and My Kingdomes, are the just effects of thy displeasure upon us; and may be yet (through thy mercy) preparatives of us to future blessings, and better hearts to enjoy them.

O Lord, though thou hast deprived us of many former comforts; yet grant Me and My people the benefit of our afflictions, and thy chastisements; that thy rod as well as thy staffe may comfort us: Then shall we dare to account them the strokes not of an Enemy, but a Father: when thou givest us those humble affections, that measure of patience in repentance, which becomes thy children; I shall have no cause to repent the miseries this Parliament hath occasioned, when by them thou hast brought Me and My People, unfeignedly to repent of the sinnes we have committed.

Thy Grace is infinitely better with our sufferings, then our Peace could be with our sinnes.

O thou soveraign goodnesse and wisdom, who Over-rulest all our Counsels; over-rule also all our hearts; That the worse things we suffer by thy Justice, the better we may be by thy mercy.

As our sinnes have turned our Antidotes into Poyson, so let thy Grace turne our Poysons into Antidotes.

As the sins of our Peace disposed us to this unhappy Warre, so let this Warre prepare us for thy blessed Peace.

That although I have but troublesome Kingdoms here, yet I may attaine to that Kingdome of Peace in My Heart, and in thy Heaven, which Christ hath purchased, and thou wilt give to thy Servant (though a Sinner) for my Saviours sake, Amen.

2. *Upon the Earle of Straffords death.*

I Looked upon my Lord of *Strafford*, as a Gentleman, whose great abilities might make a Prince rather afraid, then ashamed to employ him, in the greatest affaires of State.

For those were prone to create in him great confidence of undertakings, and this was like enough to betray him to great errours, and many enemies : Whereof he could not but contract good store, while moving in so high a sphere, and with so vigorous a lustre, he must needs (as the Sun) raise many envious exhalations, which condensed by a popular *odium*, were capable to cast a cloud upon the brightest merit, and integrity.

Though I cannot in My Judgment approve all he did, driven (it may be) by the necessities of times, and the Temper of that People, more then led by his owne disposition to any height and rigour of actions : yet I could never be convinced of any such criminousnesse in him, as willingly to expose his life to the stroke of Justice, and malice of his enemies.

I never met with a more unhappy conjuncture of affaires, then in the businesse of that
unfor-

unfortunate Earle: when between My owne unsatisfiednesse in Conscience, and a necessity (as some told Me) of satisfying the importunities of some People; I was perswaded by those, that I think wished Me well, to chuse rather what was safe, than what seemed just; preferring the outward peace of My Kingdomes with Men, before that inward exactnesse of Conscience before God.

And indeed, I am so farre from excusing or denying that compliance on My part (for plenary consent it was not) to his destruction, whom in My Judgment I thought not, by any cleare Law, guilty of death: That I never bare any touch of Conscience with greater regret: which, as a signe of My repentance, I have often with sorrow confessed both to God and men, as an act of so sinfull frailty, that it discovered more a feare of Man, than of God, whose name and place on Earth no Man is worthy to beare, who will avoid inconveniences of State, by acts of so high injustice, as no publique convenience can expiate or compensate.

I see it a bad exchange to wound a mans owne conscience, thereby to salve State-sores; to calme the stormes of popular discontents, by stirring up a tempest in a mans owne bosome.

Nor hath Gods Justice failed in the event
 B 4 and

and sad consequences, to shew the world the fallacy of that Maxime, *Better one man per (though unjustly) than the People be displeased or destroyed.*

For, in all likelyhood, I could never have suffered, with My People, greater calamities (yet with greater comfort) had I vindicated *Strafford's* Innocency, at least by denying that *signe* that destructive *Bill*, according to the justice, which My Conscience suggested to Me than I have done since I gratified some men with so unthankful importunities with so cruell a favour. And I have observed, that those, who counsell'd Me to signe that *Bill*, have been so farre from receiving the rewards of such ingratiations with the People, that no men have been harass'd and crush'd more than they. He onely hath been least vexed by them, who counsell'd Me, not to consent against the vote of My owne Conscience; I hope God hath forgiven Me and them, the sinfull rashnesse of that businesse.

To which being in My soule so fully conscientious, those Judgements God hath pleased to send upon Me, are so much the more welcome, as a meanes (I hope) which his mercy hath sanctified so to Me, as to make Me repent of that unjust Act, (for so it was to Me) and for the future to teach Me, That the best rule of policy is to preferre the doing of Justice, before

before all enjoyments, and the peace of My
Conscience before the preservation of My
Kingdomes.

Nor hath any thing more fortified My re-
solutions against all those violent importuni-
ties, which since have sought to gaine a like
consent from Me, to Acts, wherein My Con-
science is unsatisfied, then the sharp touches I
have had for what passed Me, in My Lord of
Strafford's Businesse.

Not that I resolved to have employed him
in My affaires, against the advice of My Par-
liament, but I would not have had any hand
in his Death, of whose Guiltlesnesse I was bet-
ter assured, than any man living could be.

Nor were the Crimes objected against him
so cleare, as after a long and faire hearing to
give convincing satisfaction to the major part
of both Houses; especially that of the Lords,
of whom scarce a third part were present;
when the Bill passed that House: And for the
House of Commons, many Gentlemen, dispo-
sed enough to diminish My Lord of *Strafford's*
greatnesse and power, yet unsatisfied of his
guilt in Law, durst not Condemne him to die:
who for their Integrity in their Votes, were by
Posting their Names, exposed to the popular
calumny, hatred, and fury; which grew then
so exorbitant in their clamours for Justice,
(that is, to have both My selfe and the two
Houses

Houses Vote, and doe as they would have us
that many ('tis thought) were rather terrifiea
to concurre with the condemning Party, thaa
satisfied that of right they ought so to doe.

And that after A^ct vacating the Authority
of the precedent, for future imitation, suffici
ently tells the world, that some remorse to
ched even his most implacable Enemies, a
knowing he had very hard measure, and such
as they would be very loath should be repeate
to themselves.

This tenderness and regret I find in my soul
for having had any hand (and that very un
willingly God knowes) in shedding one mans
blood unjustly (though under the colour and
formalities of Justice, and pretences of avoy
ding publick mischiefs) which may, I hope,
be some evidence before God and Man, to all
Posterity, that I am farre from bearing justly
the vast load and guilt of all that blood which
hath been shed in this unhappy Warre, which
some men will needs charge on Me, to ease
their own soules, who am, and ever shall be,
more afraid to take away any mans life un
justly, than to lose My owne.

*But thou, O God of infinite mercies, forgive
Me that act of sinfull compliance, which hath
greater aggravations upon Me than any man.
Since I had not the least temptation of envie, or
malice*

malice against him, and by my place should, at least so farre, have been a preserver of him, as to have denied my consent to his destruction.

O Lord, I acknowledge my transgression, and my sin is ever before me.

Deliver me from bloud-guiltinesse O God, thou God of my salvation, and my tongue shall sing of thy righteousness.

Against thee have I sinned, and done this evil in thy sight, for thou sawest the contradiction between my heart and my hand.

Yet cast me not away from thy presence, purge me with the blood of my Redeemer, and I shall be clean; wash me with that pretious effusion, and I shall be whiter then snow.

Teach me to learn Righteousnesse by thy Judgements, and to see my frailty in thy Justice: while I was perswaded by shedding one mans bloud to prevent after-troubles, thou hast for that, among other sinnes, brought upon me, and upon my Kingdomes, great, long, and heavy troubles.

Make me to prefer Justice, which is thy will, before all contrary clamours, which are but the discoveries of mans injurious will.

It is too much that they have once overcome me, to please them by displeasing thee: O never suffer me for any reason of State, to goe against my Reason of Conscience, which is highly to sinne against thee, the God of Reason, and Judge of our Consciences.

What

What ever, O Lord, thou seest fit to deprive me of, yet restore unto me the joy of thy Salvation, and ever uphold me with thy free Spirit which subjects my will to none, but thy light Reason, Justice, and Religion which shines in My Soul, for Thou desirest Truth in the inward parts, and Integrity in the outward expressions.

Lord hear the voice of thy Sons, and my Saviour's Blood, which speaks better things; make Me, and my People, to hear the voice of Joy and Gladnesse, that the bones which thou hast broken, may rejoyce in thy salvation.

3. Upon His Majesties going to the House of Commons.

MY going to the House of Commons to demand Justice upon the 5 Members, was an act, which My enemies loaded with all the obloquies and exasperations they could.

It filled indifferent men with great jealousies and feares; yea, and many of My friends resented it as a motion rising rather from Passion then Reason, and not guided with such discretion, as the touchinesse of those times required.

But

But these men knew not the just motives, and pregnant grounds, with which I thought my self so furnished, that there needed nothing to such evidence, as I could have produced against those I charged, save only a free and legall Triall, which was all I desired.

Nor had I any temptation of displeasure, or revenge against those mens persons, further then I had discovered those (as I thought) unlawfull correspondencies they had used, and engagements they had made, to embroyle my Kingdomes : of all which I missed but little to have produced writings under some mens own hands, who were the chief contrivers of the following Innovations.

Providence would not have it so, yet I wanted not such probabilities as were sufficient to raise jealousies in any Kings heart, who is not wholly stupid and neglective of the publick peace, which to preserve by calling in Question half a dozen men, in a faire and legall way (which God knowes was all my design) could have amounted to no worse effect, had it succeeded, then either to do Me, and my Kingdom right, in case they had been found guilty ; or else to have cleared their Innocency, and removed my suspicions ; which, as they were not raised out of any malice, so neither were they in Reason to be smothered.

What

What flames of discontent this spar (though I sought by all speedy and possible meanes to quench it) soon kindled, all the world is witnesse: The aspersions which some men cast upon that action, as if I had designed by force to assault the House of Commons and invade their priviledge, is so false, that God best knows, I had no such intent; so none that attended could justly gather from any thing I then said, or did, the least intimation of any such thoughts.

That I went attended with some Gentlemen as it was no unwonted thing for the Majesty and safety of a King so to be attended, especially in discontented times; so were my followers at that time short of my ordinary Guard, and no way proportionable to hazard a tumultuary conflict. Nor were they more scared at my coming, then I was un-assured of not having some affronts cast upon me, if I had none with me to preserve a reverence to me; For many people had (at that time) learned to think those hard thoughts, which they have since abundantly vented against Me, both by words and deeds.

The summe of that businesse was this. Those men, and their adherents were then looked upon by the affrighted vulgar, as greater protectors of their Lawes and Liberties, then my self, and so worthier of their protection.

n. I leave them to God, and their own Con-
sciences, who, if guilty of evill machinations ;
to present impunity, or popular vindications
of them will be subterfuge sufficient to rescue
them from those exact Tribunalls.

To which, in the obstructions of Justice a-
mong men, We must religiously appeal, as be-
ing an argument to us Christians of that after
un-avoidable judgment, which shall re-judge
what among men is but corruptly decided, or
not at all.

I endeavoured to have prevented, if God
had seen fit, those future Commotions, which
I fore-saw, would in all likelihood follow
some mens activity (if not restrained) and so
now hath done to the undoing of many thou-
sands, the more is the pity.

But to over-awe the freedome of the Hou-
ses, or to weaken their just Authority by any
violent impressions upon them, was not at all
My designe : I thought I had so much Justice
and Reason on My side, as should not have
needed so rough assistance ; and I was resolved
rather to bear the repulse with patience, than
to use such hazardous extremities.

*But thou, O Lord, art My Witnesse in Heaven,
and in My Heart : If I have purposed any vio-
lence or oppression against the Innocent : or if
there were any such wickednesse in My thoughts.*
Then

Then let the enemy persecute My soule, and tread my life to the ground, and lay mine Honour in the dust.

Thou that seest not as man seeth, but lookest beyond all popular appearances, searching the heart, and trying the reines, and bringing to light the hidden things of darknesse, shew thy selfe.

Let not my afflictions be esteemed (as with wise and godly men they cannot be) any argument of my sinne, in that matter; more then their Impunity among good men is any sure token of their Innocency.

But forgive them wherein they have done amisse, though they are not punished for it in this world.

Save thy servant from the privy conspiracies, and open violence of bloudy and unreasonable men, according to the uprightness of my heart, and the innocency of my hands in this matter.

Plead my cause, and maintain my right, O thou that sittest in the Throne, judging rightly, that thy Servant may ever rejoice in thy salvation.

4. Upon the Insolency of the Tumults.

I Never thought any thing (except our sins) more ominously presaging all these mischiefs, which have followed, then those Tumults in *London* and *Westminster*, soon after the Convening of this Parliament; which were not like a storm at Sea, (which yet wants not its terror) but like an Earth-quake, shaking the very foundations of all; then which nothing in the world hath more of horreur.

As it is one of the most convincing Arguments that there is a God, while his power sets bounds to the raging of the Sea: so 'tis no lesse, that he restraines the madnesse of the people. Nor doth any thing portend more Gods displeasure against a Nation, then when he suffers the confluence and clamours of the vulgar, to passe all boundaries of Lawes, and reverence to Authority.

Which those Tumults did to so high degrees of Insolence, that they spared not to invade the Honour and Freedome of the two Houses, menacing, reproaching, shaking, yea, & assaulting some Members of both Houses, as they fancied, or disliked them: Nor did they forbear most rude and unseemly deportments

both in contemptuous words and actions, to
My self and My Court.

Nor was this a short fit or two of shaking, and
an ague, but a quotidian fever, alwayes en-
creasing to higher inflammation, impatient of
any mitigation, restraint, or remission.

First, they must be a guard against those
feares which some men feared themselves and
others withall; when indeed nothing was more
to be feared and lesse to be used by wise men, than
those tumultuary confluxes of mean and
rude people, who are taught first to petition, then
to protect, then to dictate, at last to com-
mand and overawe the Parliament.

All obstructions in Parliament (that is, all
freedome of differing in Votes, and debating
matters with reason and candour) must be
taken away with these Tumults: By these must
the Houses be purged, and all rotten Members
(as they please to count them) cast out: By
these the obstinacy of men resolved to dis-
charge their Consciences must be subdued, by
these all factious, seditious, and schismaticall
proposalls against Government Ecclesiasticall
or Civil, must be backed and abetted, till they
prevailed.

Generally, who ever had most mind to bring
forth confusion and ruine upon Church and
State, used the midwifery of those Tumults;
whose riot and impatience was such, that they
would

would not stay the ripening and season of Counsels, or fair production of Acts, in the order, gravity, and deliberatenesse befitting a Parliament; but ripped up with barbarous cruelty, and forcibly cut out abortive Votes, such as their Inviters and Incouragers most of fancied.

Yea, so enormous and detestable were their outrages, that no sober man could be without an infinite shame and sorrow to see them so tolerated, and connived at by some, countenanced, encouraged, and applauded by others.

What good man had not rather want any thing he most desired, for the Publique good, then obtaine it by such unlawfull and irreligious meanes? But mens passions and Gods directions seldome agree; violent designs and motions must have sutable engines, such as too much attend their owne ends, seldome confine themselves to Gods meanes. Force must crowd in, what Reason will not lead.

Who were the chief Demagogues and Patroners of Tumults, to send for them, to flatter and embolden them, to direct and turne their clamorous importunities, some men yet living are too conscious to pretend ignorance: God in his due time will let these see, that those were no fit meanes to be used for attaining his ends.

But, as it is no strange thing for the sea to

rage when strong winds blow upon it ; so neither for Multitudes to become insolent, when they have Men of some reputation for parts and piety to set them on.

That which made their rudeness most formidable, was, That many Complaints being made, and Messages sent by My self and some of both Houses ; yet no order for redress could be obtained with any vigour & efficacy proportionable to the malignity of that now far-spread disease, and predominant mischief.

Such was some mens stupidity, that they feared no inconvenience : Others petulancy, that they joyed to see their betters shamefully outraged, and abused, while they knew the only security consisted in vulgar flattery : Still insensible were they of Mine, or the two Houses common safety and honours.

Nor could ever any order be obtained, in part to examine, censure, and punish the known Boutefeus, and impudent Incendiaries who boasted of the influence they had, and used to convoke those Tumults as their advantages served.

Yea, some (who should have been wise States-men) owned them as friends, commending their Courage, Zeal, and Industry ; which to sober men could seem no better then that the Devil, who goes about seeking whom he may deceive, and devour.

I confesse, when I found such a deafnesse, that no Declaration from the Bishops, who were first fouly insolenced and assaulted; nor yet from other Lords and Gentlemen of Honour; nor yet from My self could take place for the due repression of these Tumults; and securing not onely Our freedome in Parliament, but Our very Persons in the streets; I thought My self not bound by My presence, to provoke them to higher boldnesse and contempts; I hoped by My withdrawing to give time, both for the ebbing of their tumultuous fury, and others regaining some degrees of modesty and sober sense.

Some may interpret it as an effect of Pusillanimity for any man for popular terrours to desert his publique station. But I think it a hardinesse, beyond true valour, for a wise man to set himself against the breaking in of a Sea; which to resist, at present, threatens imminent danger; but to withdraw, gives it space to spend its fury, and gains a fitter time to repaire the breach. Certainly a Gallant man had rather fight to great disadvantages for number and place in the field, in an orderly way, then skuffle with an undisciplined rabble.

Some suspected and affirmed that I meditated a Warre, (when I went from *White-hall* onely to redeem My Person, and Conscience from violence) God knowes, I did not then

think of a Warre. Nor will any prudent man conceive that I would by so many former, and some after Acts, have so much weakned My self, if I had purposed to engage in a Warre, which to decline by all means, I denied My self in so many particulars: 'Tis evident I had then no Army to flie unto, for protection, or vindication.

Who can blame Me, or any other, for withdrawing our selves from the daily baitings of the Tumults, not knowing whether their fury and discontent might not flie so high, as to worry and teare those in pieces, whom as yet they but played with in their paws? God, who is My sole Judge, is My Witnesse in Heaven, that I never had any thoughts of going from My House at *White-hall*, if I could have had but any reasonable faire Quarter; I was resolved to beare much, and did so, but I did not think My self bound to prostitute the Majesty of my Place and Person, the safety of My Wife and Children, to those, who are prone to insult most, when they have objects and opportunity most capable of their rudenesse and petulancy.

But this businesse of the Tumults (whereof some have given already an account to God, others yet living know themselves desperately guilty) Time and the guilt of many hath so smothered up, and buried, that I think it best
to

to leave it, as it is; Onely I believe the just Avenger of all disorders, will in time make those men, and that City, see their sinne in the glasse of their punishment. 'Tis more then an even-lay that they may one day see themselves punished by that way they offended.

Had this Parliament, as it was in its first Election and Constitution, sate full and free, the Members of both Houses being left to their freedome of Voting, as in all reason, honour, and Religion, they should have been; I doubt not but things would have been so carried, as would have given no lesse content to all good men, then they wished or expected.

For, I was resolved to hear reason in all things, and to consent to it so farre as I could comprehend it: but as Swine are to Gardens and orderly Plantations, so are Tumults to Parliaments, and Plebeian concourses to publique Councels, turning all into disorders and fordid confusions.

I am prone sometimes to think, That had I called this Parliament to any other place in *England* (as I might opportunely enough have done) the sad consequences in all likelyhood, with Gods blessing, might have been prevented. A Parliament would have been welcome in any place; no place afforded such confluence of various and vitious humours, as that where it was unhappily convened. But we

must leave all to God, who orders our disorders, and magnifies his wisdom most, when our follies and miseries are most discovered.

But thou O Lord art My refuge and defence to thee I may safely flie, who rulest the raging Sea, and the madnesse of the People.

The floods, O Lord, the floods are come in upon me, and are ready to overwhelm me.

I look upon My sins, and the sins of My people (which are the tumults of our soules against thee O Lord) as the just cause of these popular inundations which thou permittest to overbear the banks of loyalty, modesty, Lawes, Justice, and Religion.

But thou that gatheredst the waters into one place, and madest the dry land to appeare, and after didst assuage the flood which drowned the world, by the word of thy power; Rebuke those beasts of the people, and deliver Me from the rudenesse and strivings of the multitude.

Restore, we beseech thee, unto us, the freedom of our Councils and Parliaments, make us passionately to see the light of Reason, and Religion, and with all order, and gravity to follow as it becomes Men and Christians, so shall we praise thy name, who art the God of Order and Counsell.

What man cannot, or will not repress, thy omnipotent Justice can and will.

O Lord, give them that are yet living, a time-sense and sorrow for their great sin, whom thou knowest guilty of raising or not suppressing those disorders: Let shame here, and not suffering hereafter be their punishment.

Set bounds to our passions by Reason, to our errors by Truth, to our seditions by Lawes duely executed, and to our schismes by Charity, that we may be, as thy Jerusalem, a City at unity in it self.

This grant, O My God, in thy good time for Jesus Christ sake, Amen.

5. Upon

5. *Upon His Majesties passing the Bill for the Trienniall Parliaments : And after setting this, during the pleasure of the two Houses.*

THat the world might be fully confirmed in My purposes at first, to contribute, what in Justice, Reason, Honour, and Conscience, I could, to the Happy successe of this Parliament, (which had in Me no other designe but the Generall good of My Kingdomes) I willingly passed the BILL for Trienniall Parliaments : which, as gentle and seasonable Physick, might (if well applied) prevent any distempers from getting any head of prevailing ; especially, if the remedy proved not a disease beyond all remedy.

I conceived, this Parliament would find work with convenient recesses for the first three yeares ; But I did not imagine that some men would thereby have occasioned more work then they found to doe, by undoing so much as they found well done to their hands. Such is some mens activity that they wil needs make work rather then want it ; and chuse to be doing amisse, rather then do nothing.

When

When that first Act seemed too scanty to satisfie some mens feares, and compasse publique affaires; I was perswaded to grant that BILL of Sitting during the pleasure of the Houses, which amounted in some mens sense to as much as the perpetuating this Parliament. By this Act of highest confidence, I hoped for ever to shut out, and lock the dore upon all present Jealousies, and future mistakes: I confesse I did not thereby intend to shut My selfe out of dores, as some men have now requited Me.

True, It was an Act unparalell'd by any of My Predecessours; yet cannot in reason admit of any worse interpretation then this, of an extreame confidence I had, that My Subjects would not make ill use of an Act, by which I declared so much to trust them, as to deny My self in so high a point of My Prerogative.

For, good Subjects will never think it just or fit that My condition should be worse by My bettering theirs: Nor indeed would it have been so in the events, if some men had known as well with moderation to use, as with earnestnesse to desire advantages of doing good, or evill.

A continuall Parliament (I thought) would but keep the Common-weale in tune, by preserving Lawes in their due execution and vigour, wherein My interest lies more than any mans,

mans, since by those Lawes, My Rights as KING, would be preserved no lesse than My Subjects; which is all I desired. More than the Law gives Me I would not have, and lesse than the meanest Subject should not.

Some (as I have heard) gave it out, that I soon repented Me of that settling Act: and many would needs perswade Me, I had cause so to doe; but I could not easily nor suddenly suspect such ingratitude in men of Honour. That the more I granted them, the lesse I should have, and enjoy with them. I still counted My self undiminished by My largest concessions, if by them I might gain and confirm the love of My People.

Of which, I doe not yet dispaire, but that God will still blesse Me with increase of it: when Men shall have more leisure, and lesse prejudice; that so with unpassionate representations they may reflect upon those, (as I think) not more princely then friendly contributions, which I granted towards the perpetuating of their happinesse, who are now onely miserable in this, That some mens ambition will not give them leave to enjoy what I intended for their good.

Nor doe I doubt, but that in Gods due time, the Loyal and cleared affections of My people will strive to returne such retributions of Honour, and love to Me, or My Posterity, as may fully

fully compensate both the acts of My confidence and My sufferings for them; which (God knowes) have been neither few, nor small, nor short; occasioned chiefly by a persuasion I had, that I could not grant too much, or distrust too little, to Men, that being professedly My Subjects, pretended singular piety, and religious strictnesse.

The Injury of all Injuries is, That which some men will needs load Me withall; as if I were a wilfull and resolved Occasioner of My owne and My Subjects miseries; while (as they confidently, but (God knows) falsely divulge) I repining at the establishment of this Parliament, endeavoured by force and open hostility to undoe what by My Royall assent I had done. Sure it had argued a very short sight of things, and extreame fatuity of mind in Me, so farre to bind my owne hands at their request, if I had shortly meant to have used a Sword against them. God knows, though I had then a sense of Injuries; yet not such, as to think them worth vindicating by a Warre: I was not then compelled, as since, to injure My self by their not using favours, with the same candour wherewith they were conferred. The Tumults indeed threatned to abuse all Acts of Grace, and turne them into wantonnesse; but I thought at length their owne feares, whose black arts first raised up those turbulent Spirits would

would force them to conjure them downe
gaine.

Nor if I had justly resented any indignitie
put upon Me, or others, was I then in any ca-
pacity to have taken just revenge in an Hostile
and Warlike way upon those, whom I knew
so well fortified in the love of the meaner sort
of the people, that I could not have given My
Enemies greater, and more desired advantage
against Me, then by so unprincely Inconstan-
cy, to have assaulted them with Armes, there-
by to scatter them, whom but lately I had so
solemnly settled by an Act of Parliament.

God knowes, I longed for nothing more
than that My selfe, and My Subjects might
quietly enjoy the fruits of My many conde-
scendings.

It had been a Course full of sinne, as well
as of Hazard, and dishonour for Me to go
about the cutting up of that by the Sword
which I had so lately planted, so much (as
thought) to My Subjects content, and Min-
own too, in all probability: If some men ha-
not feared where no fear was, whose securitie
consisted in scaring others.

I thank God, I know so well the sinceritie
and uprightnesse of My owne heart, in pass-
sing that great Bill, which exceeded the very
thoughts of former times; That although
may seem lesse a Polititian to men, yet I need

no secret distinctions or evasions before God. Nor had I any reservations in My own Soul, when I passed it; nor repentings after, till I saw that My letting some men go up to the Pinnacle of the Temple, was a temptation to them to cast Me down head-long.

Concluding, that without a miracle, Monarchy it self, together with Me, could not but be dashed in pieces, by such a precipitious fall as they intended. Whom God in mercy forgive, and make them see at length, That as many Kingdomes as the Devill shewed our Saviour, and the glory of them, (if they could be at once enjoyed by them) are not worth the gaining, by wayes of sinfull ingratitude and dishonour, which hazards a Soul worth more Worlds then this hath Kingdomes.

But God hath hitherto preserved Me, and made Me to see, That it is no strange thing for men, left to their owne passions, either to doe much evill themselves, or abuse the over-much goodnesse of others, whereof an ungratefull Surfeit is the most desperate and incurable disease.

I cannot say properly that I repent of that Act, since I have no reflections upon it as a sin of my will, though an error of too charitable a judgement: Onely I am sorry other mens eyes should be evill, because mine were good.

To Thee (O my God) doe I still appeale, who
All-discerning Justice sees through all the
guises of mens pretensions, and deceitfull dan-
neresses of their hearts.

Thou gavest me a heart to grant much to
Subjects; and now I need a Heart fitted to suf-
fer much from some of them.

Thy will be done, though never so much to la-
crofing of ours, even when we hope to doe what
might be most conformable to thine and the
too; who pretended they aimed at nothing else.

Let thy grace teach me wisely to enjoy as well
the frustratings, as the fulfillings of My
hopes, and most specious desires.

I see while I thought to allay others feares
have raised Mine owne; and by settling the
have unsetled My selfe.

Thus have they requited Me evill for good, and
hatred for My good will towards them.

O Lord, be thou my Pilot in this dark and dan-
gerous storme, which neither admits My return
to the Port whence I set out, nor My making any
other, with that safety and honour which I de-
signed.

'Tis easie for Thee to keep Me safe in the love
and confidence of My people; nor is it hard for
Thee to preserve Me amidst the unjust hatred
and jealousies of too many, which thou hast suf-
fered so far to prevaile upon Me, as to be able
to pervert and abuse My acts of greatest Indul-
gence.

ance to them, and assurance of them.

But no favours from Me can make others more
 ily then My Self may be, of misusing those many
 d great ones, which thou, O Lord, hast conferred
 me.

I beseech Thee give Me and them such Repen-
 nce, as thou wilt accept, and such Grace as we
 ay not abuse.

Make Me so far happy as to make a right use of
 others abuses, and by their failings of Me, to re-
 self, with a reforming displeasure, upon My offen-
 ns against Thee.

So, although by my sins I am by other mens sins
 prived of thy temporall blessings, yet I may be
 esappy to enjoy the comfort of thy mercies, which
 hasten raise the greatest sufferers to be the most
 lorious Saints.

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6. Upon

6. Upon His Majesties retireme from VVestminster.

With what unwillingnesse I withdrew from *Westminster* let them judge who, unprovided of tackling, and victuall, are forced by Sea to a storm; yet better do so, then venture splitting or sinking a Lee shore.

I stayed at *Whitehall*, till I was driven away by shame more than feare; to see the barbarous rudenesse of those Tumults who resolve they would take the boldnesse to demand a thing, and not leave either My self, or the Members of Parliament the liberty of Reason, and Conscience to deny them a thing.

Nor was this intolerable oppression My care alone, (though chiefly Mine) For the Lords and Commons might be content to be overruled by the *major* part of their Houses, which they had used each their owne freedom.

Whose agreeing Votes were not by any Law or reason conclusive to My Judgment; nor can they include, or carry with them My consent, whom they represent not in any kind. Nor am I further bound to agree with the Votes of both Houses, then I see them agree with

with the will of God, with My just Rights, as King, and the generall good of My People. I see that as many men they are seldome of one mind; and I may oft see, that the major part of them are not in the right.

I had formerly declared to sober and moderate mindes, how desirous I was to give all just content, when I agreed to so many Bills, which had been enough to secure and satisfie all: If some mens Hydropick insatiablenesse had not learned to thirst the more by how much more they drank; whom no fountain of Royall bounty was able to overcome; so resolved they seemed, either utterly to exhaust it, or barbarously to obstruct it.

Sure it ceases to be Councell; when not Reason is used, as to men to perswade; but force and terrour as to beasts, to drive and compell men to assent to what ever tumultuary patrones shall project. He deserves to be a slave without pittie, or redemption, that is content to have the rationall Sovereignty of his Soul, and liberty of his will, and words so captivated.

Nor do I think My Kingdomes so considerable as to preserve them with the forfeiture of that freedome; which cannot be denied Me as a King, because it belongs to Me as a Man, and a Christian; owning the dictates of none, but God, to be above Me, as obliging Me to consent.

sent. Better for Me to die enjoying this Empire of My Soul, which subjects Me only to God, so farre as by Reason or Religion he directs Me, then live with the Tittle of a King, which it should carry such a vassalage with it, as not to suffer Me to use My Reason and Conscience, in which I declare as a King, to like or dislike.

So farre am I from thinking the Majesty of the Crown of *England* to be bound by any Coronation Oath, in a blind and brutish formality, to consent to what ever its Subject Parliament shall require; as some men would needs inferre; while denying Me any power of a Negative voice as King, they are not ashamed to seek to deprive Me of the liberty using My Reason with a good Conscience, which themselves, and all the Commons of *England* enjoy proportionable to their influence on the publick; who would take it very ill to be urged, not to deny, whatever My self as King, or the House of Peeres with Me should, not so much desire as enjoyn them to passe. I think My Oath fully discharged at that point by My Governing only by such Lawes, as My People with the House of Peeres have Chosen, and My self have consented to. I shall never think My self conscientiously tied to goe as oft against My Conscience, as I should consent to such new Proposals.

alls, which My Reason, in Justice, Honour, and Religion bids Me deny.

Yet so tender I see some men are of their being subject to Arbitrary Government, (that is, the Law of anothers will, to which themselves give no consent) that they care not with how much dishonour & absurdity they make their King the onely man that must be subject to the will of others, without having power left Him, to use His own Reason, either in Person, or by any Representation.

And if My dissentings at any time were (as some have suspected, and uncharitably avowed out of error, opinion, activeness, weakness, or wilfulness, and what they call Obstinacy in Me (which not true Judgement of things, but some vehement prejudice or passion hath fixed on My mind;) yet can no man think it other then the Badge and Method of Slavery, by savage rudeness, & importunate obtrusions of violence, to have the mist of His Error and Passion dispelled, which is a shadow of Reason, & must serve those that are destitute of the substance. Sure that man cannot be blameable to God or Man, who seriously endeavours to see the best reason of things, and faithfully followes what he takes for Reason: The uprightness of his intentions will excuse the possible failings of his understanding; If a Pilot at Sea cannot see the Pole-star, it can
D 3 be

be no fault in him to steere his course by
stars as do best appear to him. It argues
ther those men to be conscious of their defe
of Reason, and convincing Arguments, w
call in the assistance of meer force to carry
the weaknesse of their Councells, and Prop
falls. I may, in the Truth and uprightnesse
My heart, protest before God and Men; th
I never wilfully opposed, or denied any thin
that was in a fair way, after full and free d
bates propounded to Me, by the two House
Further then I thought in good reason
might, and was bound to do.

Nor did any thing ever please Me mor
then when My Judgment so concurred w
theirs, that I might with good Conscien
consent to them: yea, in many things whe
not absolute and morall necessity of Reaso
but temporary convenience in point of H
nour was to be considered. I chose rather
deny My self, then them; as preferring th
which they thought necessary for My Pe
ples good, before what I saw but convenie
for My self.

For I can be content to recede much fro
My own Interests, and Personall Rights,
which I conceive My self to be Master; but
what concerns Truth, Justice, the Rights
the Church, and My Crown, together w
the generall good of My Kingdomes; (

whi

which I am bound to preserve as much as
morally lies in Me;) here I am, and ever shall
be fixt and resolute, nor shal any man gain My
consent to that, wherein My Heart gives My
tongue or hand the Lie; nor will I be brought
to affirme that to Men, which in My Counsci-
ence I deny before God. I will rather chuse
to wear a Crown of Thornes with My Sa-
mour, then to exchange that of Gold (which
is due to Me) for one of lead, whose embased
flexiblenesse shall be forced to bend, and com-
ply to the various, and oft contrary dictates of
many Factions; when instead of Reason, and
publique concernments, they obtrude no-
thing but what makes for the interest of par-
ties, and flowes from the partialities of private
hills and passions.

I know no resolutions more worthy a Chri-
stian King, then to prefer His Conscience be-
fore His Kingdomes.

*O my God, preserve thy servant in this Native,
rationall and Religious freedome; For this I be-
lieve is thy will that we should maintaine: who,
though thou dost justly require us, to submit our
understandings and wils to thine; whose wisdom
and goodnesse can neither erre, nor misguide us,
and so farre to deny our carnall reason, in order
to thy sacred Mysteries, and commands, that we
could believe and obey rather then dispute them;*

yet dost thou expect from us, onely such a reasonable service of thee, as not to doe any thing against thee, against our consciences; and as to the desires of men, enjoynest us to try all things by the touch-stone of Reason and Lawes, which are the rules of Civill Justice; and to declare our contents to that onely which our Judgements approve.

Thou knowest, O Lord, how unwilling I was to desert that place, in which thou hast set me, and whereto the affaires of My Kingdoms at present did call me.

My People can witnesse how far I have been content for their good, to deny My self, in what thou hast subjected to My disposall.

O let not the unthankfull importunities, and the multuary violence of some mens Immoderate demands, ever betray me to that degenerate and unmanly slavery, which should make Me strengthen them by My consent in those things which I thinke in My Conscience to be against thy glory, the good of My Subjects, and the discharge of My own duty in Reason and Justice.

Make Me willing to suffer the greatest indignities, and injuries they presse upon Me, rather then commit the least sinne against My Conscience.

Let the just liberties of My people be (as well they may) preserved in faire, and equall waies without the slavery of My soule.

Thou that hast invested Me by thy favours, in the power of a Christian King, suffer Me not to subject My Reason to other mens passions, and desires, which to Me seem unreasonable, unjust, and irreligious: So shall I serve thee, in the truth and uprightnesse of My heart, though I cannot satisfy these men.

Though I be driven from among them, yet give Me grace to walke alwaies uprightly before thee.

Lead Me in the way of Truth and Justice, for these, I know, will bring Me at last to peace and happinesse with thee; though for these I have much trouble among men.

This I beg of thee for My Saviours sake.

7. Upon the Queens departure and absence out of England.

ALthough I have much cause to be troubled at My Wifes departure from Me, and out of My Dominions; yet not Her absence, so much, as the scandall of that necessity, which drives her away, doth afflict Me. That She should be compelled by My owne Subjects, and those pretending to be Protestants, to withdraw for Her safety: This being the first example of any Protestant Sub-

Subjects, that have taken up Arms against their King, a Protestant: For I look upon this now done in England, as another Act of the same tragedy which was lately begun in *Scotland*; the brands of that fire being ill quenched have kindled the like flames here. I fear such motions (so little to the adorning of the Protestant profession) may occasion a farther alienation of mind, and divorce of affections from Her, from that Religion, which is the only thing wherein we differ.

Which yet God can, and I pray he would in time take away; & not suffer these practises to be any obstruction to Her judgement; since it is the motion of those men, (for the most part) who are yet to seek and settle their Religion for Doctrine, Government, & good manners and so not to be imputed to the true English Protestants; who continue firme to their former settled Principles and Lawes.

I am sorry My relation to so deserving a Lady, should be any occasion of her danger and affliction; whose merits would have served her for a protection among the savage *Indians*; while their rudenesse and barbarity knowes not so perfectly to hate all Verrues, as some mens subtilty doth; among whom I yet think few are so malicious as to hate Her for Her selfe. The fault is, that she is My wife.

All justice then as well as affection commands

mands Me, to study her Security, who is only
the danger for My sake; I am content to be to-
rmented, weather-beaten, and shipwrackt, so as
she may be in safe Harbour.

This comfort I shall enjoy by her safety in
the midst of My Personall dangers, that I can
perish but halfe, if she be preserved: In whose
memory, and hopefull Posterity, I may yet
survive the malice of My enemies, although
they should be satiated with My blood.

I must leave her, and them, to the Love and
Loyalty of My good Subjects; and to his pro-
tection, who is able to punish the faults of
Princes, and no lesse severely to revenge the
injuries done to Them, by those who in all du-
ty and Allegiance, ought to have made good
that safety, which the Lawes chiefly provide
for Princes.

But common civility is in vaine expected
from those, that dispute their Loyalty: Nor
can it be safe (for any relation) to a King, to
tarry among them who are shaking hands
with their Allegiance, under pretence of lay-
ing faster hold on their Religion.

'Tis pitty so noble and peacefull a soul should
see, much more suffer, the rudenesse of those
who must make up their want of justice, with
inhumanity, and impudence.

Her sympathy with Me in My afflictions, will
make her vertues shine with greater lustre,
as

as stars in the darkeſt nights : and aſſure the envious world, that ſhe loves Me, not My fortunes.

Neither of us but can eaſily forgive, ſin We do not much blame the unkindneſſe of Generality, and Vulgar ; for we ſee God pleaſed to try both our patience, by the moſt ſelf-puniſhing ſin, the Ingratitude of thoſe who having eaten of our bread, and being enriched with Our bounty, have Scornfully ſet up themſelves againſt Us; and thoſe of Our own Houſhold are become Our enemies. We pray God lay not their ſinne to their charge, who thinke to ſatiſſie all obligations to duty by their Corban of Religion : and can leſſe endure to ſee, then to ſin againſt their benefactors as well as their Sovereignes.

But even that policy of my enemies is farre veniall, as it was neceſſary to their diſſigns, by ſcandalous Articles, and all irreverent demeanour, to ſeek to drive her out of My Kingdomes; leſt by the influence of her example, eminent for love as a Wife, and Loyalty, as a Subject, ſhe ſhould have converted to, or retained in their love, and Loyalty all thoſe whom they had a purpoſe to pervert.

The leſſe I may be bleſt with her company the more I will retire to God, and My own Heart, whence no malice can baniſh Her. My enemies may envy, but they can never deprive Me

of the enjoyment of her vertues, while I
joy My self.

Thou O Lord, whose Justice at present sees fit
scatter us, let thy mercy, in thy due time, re-
uite us on earth, if it be thy will; however bring
both at last, to thy heavenly Kingdome.

Preserve us from the hands of our despitefull
and deadly enemies; and prepare us by our suf-
frings for thy presence.

Though we differ in some things, as to Religion
which is my greatest temporall infelicity) yet
ord give, and accept the sincerity of of our affe-
ctions, which desire to seek, to find, to embrace
every Truth of thine.

Let both our Hearts agree in the love of thy
elfe, and Christ crucified for us.

Teach us both what thou wouldst have us to
know, in order to thy glory, our publique relati-
ons, and our soules eternall good, and make us
carefull to doe what good we know.

Let neither Ignorance of what is necessary to be
knowne, nor unbelief, or disobedience to what we
know, be our misery or our wilfull default.

Let not this great Scandall of those my Sub-
jects, which professe the same Religion with me,
be any hindrance to her love of any Truth thou
wouldst have her to learne, nor any hardning of
her, in any error thou wouldst have cleared to
her.

Let

Let mine, and other mens constancy be an antidote against the poyson of their example.

Let the Truth of that Religion I professe, be presented to her Iudgment, with all the beautie of Humility, Loyalty, Charity, and Peaceablenesse; which are the proper fruits, and ornaments of it: Not in the odious disguises of Leviticall Schisme, Heresie, Novelty, Cruelty, and Disloyalty, which some mens practises have lately put upon it.

Let her see thy sacred and saving Truths, O Thine; that she may believe, love and obey them O Thine, cleared from all rust and drosse of humane mixtures.

That in the glasse of thy Truth shee may see thee in those mercies which thou hast offered to us, in thy Sonne Iesus Christ, our onely Saviour, and serve thee in all those Holy duties, which most agree with his holy doctrine, and most imitable example.

The experience we have of the vanity, and uncertainty of all humane Glory, and greatness in our scatterings and Eclipses, let it make us both so much the more ambitious to be invested in those durable honours, and perfections, which are onely to be found in thy self, and obtained through Iesus Christ.

8. *Upon His Majesties repulse
at Hull, and the fates of the
Hothams.*

MY repulse at *Hull* seemed at the first view an act of so rude disloyalty, that My greatest enemies had scarce confidence enough to abett, or own it: It was the first overt Essay to be made, how patiently I could beare the losse of My Kingdomes.

God knows, it affected me more with shame and sorrow for others, then with anger for My self; nor did the affront done to Me trouble Me so much as their sinne, which admitted no colour or excuse.

I was resolved how to bear this, and much more with patience: But I foresaw they could hardly containe themselves within the compasse of this one unworthy act, who had effrontery enough to commit, or countenance it. This was but the hand of that cloud, which was soone after to overspread the whole Kingdom, and cast all into disorder and darkness.

Fortis among the wicked Maximes of bold and disloyall undertakers: That bad actions must alwayes be seconded with worse, and rather not be begun then not carried on, for they think

think the retreat more dangerous then the fault, and hate repentance more then perseverance in a Fault.

This gave Me to see clearly through all tedious disguises, and soft palliations of some men; whose words were sometime smooth then oyle, but now I saw they would prove very Swords.

Against which I having (as yet) no defence but that of a good Conscience, thought it My best policy (with patience) to beare what I could not remedy: And in this (I thank God) I had the better of *Hoibam*, that no disdain, or emotion of passion transported Me, by the indignity of his carriage, to doe or say anything, unbeseeming My self, or unsutable to that temper, which, in greatest injuries, I think, best becomes a Christian, as comminest nearest to the great example of Christ.

And indeed, I desire alwaies more to remember I am a Christian, then a King; for what the Majesty of one might justly abhor, the charity of the other is willing to bear; what the height of a King tempteth to revenge, the humility of a Christian teacheth to forgive. Keeping in compasse all those impotent passions, whose excesse injures a man, more then his greatest enemies can; for these give their malice a full impression on our souls, which otherwaies cannot reach very far, nor doe us much hurt.

I cannot but observe how God not after
 so pleaded, and avenged My cause, in the eye
 of the world, that the most wilfully blind can-
 not avoid the displeasure to see it, and with
 some remorse and fear to own it as a notable
 stroke, and prediction of divine vengeance.

For, Sir *John Hotham* unrepurchased, un-
 threatened, uncursed by any language or secret
 imprecation of Mine, onely blasted with the
 conscience of his own wickednesse, and falling
 from one inconstancy to another, not long
 after paies his owne and his eldest Sons heads,
 as forfeitures of their disloyalty, to those men,
 from whom surely he might have expected a-
 nother reward then thus to divide their heads
 from their bodies, whose hearts with them
 were divided from their KING.

Nor is it strange that they who imployed
 them at first in so high a service, and so suc-
 cessful to them, should not find mercy enough
 to forgive Him, who had so much premerited
 of them: For, Apostacy unto Loyalty some
 men account the most unpardonable sinne.

Nor did a solitary vengeance serve the turn,
 the cutting off one head in a Family is not e-
 nough to expiate the affront done to the head
 of the Commonweale. The eldest Son must be
 involved in the punishment, as he was infected
 with the sinne of the Father, against the Father
 of his Country: Root and branch God cuts off
 in one day.

E

These

These observations are obvious to every fancy: God knows, I was so far from rejoicing in the *Hotham's* ruine, (though it were such as was able to give the greatest thirst for revenge a full draught, being executed by them who first employed him against Me) that I so farre pitied him; as I thought he at first acted more against the light of his Conscience, then I hope other men do in the same Cause.

For, he was never thought to be of that superstitious sowerneesse, which some men pretend to, in matters of Religion; which it darkens their judgement that they cannot see any thing of Sinne and Rebellion in those meanes they use, with intents to reforme by their Models what they call Religion, which they think all is gold of piety, which doth but glister with a shew of zeale and fervency.

Sir *John Hotham* was (I think) a man of another temper, & so most liable to those downy right temptations of ambition, which have no cloake or cheat of Religion to impose upon themselves or others.

That which makes me more pity him is, that after he began to have some inclination towards a repentance for his sin, and reparation of his duty to Me, He should be so unhappy as to fall into the hands of their Justice, and not My Mercy, who could as willingly have

have forgiven him, as he could have asked that favour of Me.

For I think clemency a debt, which we ought to pay to those that crave it, when we have cause to believe they would not after abuse it, since God himself suffers us not to pay any thing for his mercy but onely prayers and praises.

Poor Gentleman, he is now become a notable monument of unprosperous disloyalty, teaching the world by so sad and unfortunate a spectacle, that the rude carriage of a Subject towards his Sovereigne carries always its own vengeance, as an unseperable shadow with it, and those oft prove the most fatall, and implacable Executioners of it, who were the first Employers in the service.

After-times will dispute it, whether *Hotbourn* were more infamous at *Hull*, or at *Tower-Hill*; though 'tis certain that no punishment so stains a mans Honour, as wilfull preparations of unworthy actions; which besides the conscience of the sinne, brands with most indelible characters of infamy, the name and memory to posterity, who not engaged in the actions of the times, have the most impartial reflections on the actions.

But thou, O Lord, who hast in so remarkable a way avenged thy Servant, suffer me not to take

any secret pleasure in it, as his death hath satisfied the injury he did to me, so let me not by it gratifie any passion in me, lest I make thy vengeance to be mine, and consider the affront against me, more than the sin against thee.

Thou indeed, without any desire or endeavor of mine, hast made his mischief to returne on his own head, and his violent dealing to come down on his own pate.

Thou hast pleaded my cause, even before the son of men, and taken the matter into thine own hands, that men may know it was thy work, and see that thou, Lord, hast done it.

I do not, I dare not say, so let mine enemies perish. O Lord! yea Lord, rather give them repentance, pardon, and impunity, if it be thy blessed will.

Let not thy justice prevent the objects and opportunities of my mercy: yea, let them live and amend who have most offended me in so high a nature; that I may have those to forgive, who bear most proportion in their offences to those trespasses against thy Majesty, which I hope thy mercy hath forgiven me.

Lay not their sins (who yet live) to their charge for condemnation, but to their conscience for amendment: Let the lighting of this thunderbolt, which hath been so severe a punishment to our sin, be a terrour to all.

Discover to them their sinne, who know not they have done amisse, and scare them from their sin.

sinne, that sinne of malicious wickednesse.
 That preventing thy judgments by their true
 repentance, they may escape the strokes of thine
 eternall vengeance.

And doe thou, O Lord, establish the Throne of
 thy servant in mercy, and truth meeting toge-
 ther; let my Crowne ever flourish in righte-
 ousnesse, and peace, kissing each other.

Hear my prayer, O Lord, who hast taught us
 to pray for, to doe good to, and to love our ene-
 mies, for thy sake; who hast prevented us with
 offeriures of thy love, even which we were thine
 enemies, and hast sent thy Sonne Jesus Christ
 to die for us, when we were disposed to crucifie
 him.

E 3

9. Upon

9. *Upon the lifting, and raising
Armies against the KING.*

I Find that I am at the same point and posture I was, when they forced Me to leave *Whitehall*: what Tumults could not do an Army must; which is but Tumults lifted and enrolled to a better order, but as bad end: My recess hath given them confidence that I may be conquered.

And so I easily may as to any outward strength, which, God knows, is little or none at all: But I have a Soule invincible through Gods grace enabling Me; here I am sure be Conquerour, if God will give Me such measure of Constancy, as to fear him more than man: and to love the inward peace of My Conscience, before any outward tranquillity.

And must I be opposed with force, because they have not reason wherewith to convince me? O my Soul! be of good courage, thou confesse their knowne weaknesse, as to truth and Justice, who chose rather to contend by Armies, than by Arguments.

Is this the reward and thanks that I am to receive for those many Acts of Grace I have lately passed, and for those many Indignities

have endured? Is there no way left to make
 Me a glorious KING, but by My sufferings?

It is a hard and disputable choice for a King
 G. that loves his people, and desires their love,
 either to kill his own Subjects, or to be killed
 by them.

Are the hazzards and miseries of Civil War
 done in the bowels of My most flourishing King-
 dom, the fruits I must now reap after 17 years
 living and reigning among them, with such a
 measure of Justice, Peace, Plenty, and Reli-
 gion, as all Nations about either admired, or
 envied? notwithstanding some miscarriages
 in Government, which might escape; rather
 through ill counsell of some men driving on
 their private ends, or the peevishness of others
 envying the publick should be managed with-
 out them, or the hidden & insuperable neces-
 sities of State, then any propensity, I hope of
 my selfe either to injuriousness or oppression.

Whose innocent blood during My Reigne
 have I shed, to satisfie My lust, anger or covet-
 ousnesse? what Widdows or Orphans teares
 can witness against me; the just cry of which
 must now be avenged with My own blood?
 For the hazards of War are equall, nor doth
 the Cannon know any respect of Persons.

In vain is My Person excepted by a Paren-
 thesis of words, when so many hands are ar-
 med against Me with Swords.

God knowes how much I have studied to see what ground of Justice is alledged for this Warre against Me; that so I might (by giving just satisfaction) either prevent, or soone end so unnaturall a motion, which (to many men) seemes rather the productions of a surfeit of peace, and wantonnesse of mindes, or of private discontents, Ambition and faction (which easily find, or make causes of quarrell) then any reall obstructions of publick Justice, of Parliamentary Priviledge.

But this is pretended, and this I must be able to avoid and answer before God in My owne Conscience, however some men are not willing to beleve Me, lest they should condemne themselves.

When I first withdrew from *White-hall*, to see if I could allay the insolency of the Tumults, (the not suppressing of which, no account in Reason can be given, (where an orderly Guard was granted but only to oppress both Mine and the Two Houses freedome of declaring and voting according to every mans Conscience) what obstructions of Justice were there further then this, that what seemed just to one man, might not seeme so to another?

Whom did I by power protect against the Justice of Parliament?

That some men withdrew, who feared the partiality of their tryall, (warned by My Lord of

of *Straffords* death) while the vulgar threatned to be their Oppressors, and Judgers of their Judges, was from that instinct, which is in all creatures to preserve themselves. If any others refused to appear, where they evidently saw the current of Justice and Freedom so stopped and troubled by the Rabble, that their lawfull Judges either durst not come to the houses, or not declare their sense with liberty and safety; it cannot seem strange to any reasonable man when the sole exposing them to publick *odium* was enough to ruine them, before their Cause could be heard or tryed,

Had not factious Tumults overborne the Freedom and Honour of the two Houses; had they asserted their Justice against them, & made the way open for all the Members quietly to come and declare their Consciences: I know no man so deare to Me, whom I had the least inclination to advise either to withdraw himself, or deny appearing upon their Summons, to whose Sentence according to Law (I think) every Subject bound to stand.

Distempers (indeed) were risen to so great a height, for want of timely repressing the vulgar insolencies; that the greatest guilt of those which were Voted and demanded as Delinquents was this, That they would not suffer themselves to be overaw'd with the Tumults, and their Patroness; not compelled to abet
by

by their suffrages, or presence; the designes those men who agitated innovations, and ruled both in Church and State.

In this point I could not but approve the generous constancy and cautiousnesse; further then this I did never allow any mans refractinesse against the Priviledges and Orders of the Houses; to whom I wished nothing more then Safety, Fulnesse, and Freedome.

But the truth is, some men, and those not many, despairing in faire and Parliamentary wayes by free deliberations, and Votes to gain the concurrence of the Major part of Lords and Commons, betook themselves by the desperate activity of factious Tumults to sift and terrifie away all those Members whom they saw to be of contrary minds to their purposes.

How oft was the businesse of the Bishop enjoying their Ancient places, and undoubted Priviledges in the House of Peeres, carried for them by farre the Major part of Lords. Yet after five repulses, contrary to all Order and Custome, it was by tumultuary, instigations obruded again, and by a few carried, when most of the Peers were forced to absent themselves.

In like manner, was the Bill against Root and Branch, brought on by tumultuary Clamours, and schismaticall Terroures, which never passed, till both Houses were sufficiently thinned and over-awed.

To

To which Partiality, while in all Reason, Justice and Religion, My conscience forbids Me by consenting to make up their Votes to Acts of Parliament; I must now be urged with an Army, and constrained either to hazzard my Owne, and my Kingdomes ruine, by my Defence; or prostrate my Conscience to the blinde obedience of those men, whose zealous superstition thinkes or pretends, they cannot do God and the Church a greater service, than utterly to destroy that Primitive, Apostolical, and anciently Univerfall Government of the Church by Bishops.

Which if other mens judgements bind them to maintain, or forbids them to consent to the abolishing or it; mine much more; who, besides the grounds I have in my judgement, have also a most strickt and indispensable Oath upon my Conscience, to preserve that Order, and the Right of the Church; to which, most Sacrilegious and abhorred Perjury, most un-beseeming a Christian King, should I ever by giving my Consent be betrayed, I should account it infinitely greater misery, then any hath, or can befall me; in as much as the least sinne hath more evill in it then the greatest affliction. Had I gratified their Anti-episcopall Faction at first in this point, with my Consent, and sacrificed the Ecclesiasticall Government, and Revenues, to
the

the fury of their covetousnesse, ambition, and revenge, I believe they would then have found no colourable necessity of raising an Army to fetch in and punish Delinquents.

That I consented to the Bill of putting the Bishops out of the House of Peers, was done with a firm perswasion of their contentedness to suffer a present diminution in their Rights and Honour, for my sake, and the Common weals, which I was confident they would readily yeild unto, rather then occasion (by the least obstruction on their part) any danger to me, or to my Kingdom. That I cannot add my consent to the totall extirpation of the Government (which I have often offered to all fit regulations) hath so much further weight upon my Conscience, as what I thinke Religious and Apostolicall; and so very Sacred and Divine, is not to be dispensed with, or destroyed, when what is onely of civill Favor, and priviledge of Honour granted to men of that Order, may with their consent, who are concerned in it be annulled.

This is the true state of those obstructions pretended to be in point of justice and Authority of Parliament; when I call God to witness, I knew none of such consequence as was worth speaking of a War, being onely such as Justice, Reason, and Religion had made in my Owne and other mens Consciences.

After

Afterwards indeed a great shew of Delinquents was made; which were but consequences necessarily following upon Mine, or others withdrawing from, or defence against violence: but those could not be the first occasion of raising an Army against Me. Wherein I was so farre from preventing them, (as they have declared often, that they might seeme to have the advantage and Justice of the defensive part, and load Me with all the envy and injuries of first assaulting them) that God knows, I had not so much as any hopes of an Army in My thoughts. Had the Tumults been Honourably and effectually repressed by exemplary Justice, and the liberty of the Houses so vindicated, that all Members of either House might with Honour and Freedome, becomming such a Senate, have come and discharged their Consciences, I had obtained all that I designed by My withdrawing, and had much more willingly, and speedily returned then I retired; this being My necessity driving, the other My choise desiring.

But some men knew, I was like to bring the same judgement and constancy, which I carry with Me, which would never fit their designs: and so while they invited Me to come, and grievously complained of My absence, yet they could not but be pleased with it: especially when they had found out that plausible and

and popular pretext of raising an Army fetch in Delinquents: when all that while the never punished the greatest and most intolerable Delinquency of the Tumults, & their Excesses, which drave My selfe, and so many both Houses from their places, by most barbarous indignities, which yet in all reason and Honour, they were as loath to have deserted as those others were willing they should, that so they might have occasion to persecute them with the Injuries of an Army, for not suffering more tamely the Injuries of the Tumults.

That this is the true state, and first drift and designe in raising an Army against Me, is by the sequell so evident, that all other pretences vanish. For when they declared by Propositions, or Treaties, what they would have to appease them; there was nothing of consequence offered to Me, or demanded of Me, as any original difference in any point of Law, or order of Justice. But among other lesser Innovations, this chiefly was urged, The Abolition of Episcopall, and the Establishment of Presbyterian Government.

All other things at any time propounded were either impertinent as to any ground of a War, or easily granted by Me, and onely to make up a number, or else they were meerly consequentia, and accessary, after the War was by them unjustly began.

I can not hinder other mens thoughts, whom
 he noise and shew of piety, and heat for Re-
 formation and Religion, might easily so fill
 with prejudice, that all equality and clearness
 of judgement might be obstructed. But this
 was, and is, as to my best observation, the true
 state of affaires betweene us, when they first
 raised an Army, with this designe, either to
 stop My mouth, or to force My consent: and
 in this truth, as to My conscience, (who was
 (God knowes) as far from meditating a War,
 as I was in the eye of the world from having
 any preparations for one) I find that comfort,
 that in the midst of all the unfortunate suc-
 cesses of this War, on My side, I doe not think
 My Innocencie any whit prejudiced or dark-
 ned; Nor am I without that Integrity; and
 Peace before God, as with humble confidence
 to addresse My Prayer to Him.

*For Thou, O Lord, see'st clearly through all the
 cloudings of humane affaires; Then judgest with-
 out prejudice: Thy Omnisceience eternally guides
 thy unerrable Judgement.*

*O my God, the proud are risen against me, and
 the assemblies of violent men have sought after
 my soule, and have not set Thee before their
 eyes.*

*Consider My enemies, O Lord, for they are
 many, and they hate me with a deadly hatred with-
 out a cause,*

For

For Thou knowest, I had no passion, desire or preparation to embroyle My Kingdomes in Civill Warre; whereto I had least temptat as knowing I must adventure more then any, could gaine least of any by it.

Thou O Lord, art my witnesse how oft I have deplored, and studied to divert the necessity thereof, wherein I cannot well be thought so prodigally thirsty of my Subjects blood, as to venture my own Life, which I have been oft compelled to spend in this unhappy Warre; and which were better spent to save then to destroy my People.

O Lord; I need much of thy grace, with patience to bear the many afflictions thou hast suffered some men to bring upon me; but much more to bear the unjust reproaches of those, who content that I suffer most by Warre, will need perswade the world that I have raised first, given just cause to raise it.

The confidence of some mens false tongues such, that they would make me almost suspect of my own innocency: Yea, I could be content (at least by my silence) to take upon me so great a guilt before men, If by that I might allay the malice of my Enemies, and redeme my People from this miserable Warre; since thou O Lord knowest my Innocency in this thing.

Thou wilt finde out bloody and deceitfull men many of whom have not lived out half the daies, in which they promised themselves the joyment

payment of the fruits of their violence and wicked
counsels.

Save, O Lord, thy servant, as hitherto thou hast,
and in thy due time scatter the people that delight
in Warre.

Arise O Lord, lift up thy selfe, because of the
rage of mine Enemies, which increaseth more
and more. Behold them that have conceived mis-
chiefe, travelled with iniquity, and brought forth
falshood.

Thou knowest the chief designe of this Warre
is, either to destroy my Person, or force My judge-
ment, and to make Me renege my Conscience and
thy Truth.

I am driven to crosse Davids choyce and de-
sire, rather to fall into the hands of men, by de-
stroying them, (though their mercies be cruell) then
into thy hands by sinning against My Conscience,
and in that against thee, who art a consuming
fire; Better they destroy Me, then thou shouldst
damne Me.

Be thou ever the defence of My soule, who wilt
save the upright in heart.

If nothing but My blood will satisfie My Ene-
mies, or quench the flames of My Kingdomes, or
thy Temporall justice, I am content, if it be thy
will, that it be shed by Mine owne Subjects
hands.

But O let the blood of Me, though their Kings
yet a sinner, be washed with the blood of My Inno-
cent

cent and peace-maker Redeemer, for in that Justice will find not onely a temporary expiation but an eternall plenary satisfaction; both for sins, and the sins of my People; whom I beseech thee still own for thine, and when thy wrath appeased by my Death, O Remember thy great mercies toward them, and forgive them! O my Father for they know not what they do.

10. Upon their seizing the King's
Magazines, Forts, Navy, and
Milicia.

HOW untruly I am charged with the raising of an Army, and beginning the Civill Warre, the eyes that onely pray for me, and the Loyall hearts that durst onely pray for me, at first, might witness, which appear not so many on My side, as there were men in Arms listed against Me; My unpreparednesse for a War may well dis-hearten those that would help Me; while it argues (truly) an unwillingnesse to fight; yet it testifies for Me that I am set on the defensive part; having little hopes or power to offend others, that have none to defend My self, or to preserve what is mine own from their procepcion.

at Noman can doubt but they prevented Me
att their purposes, as well as their injuries, who
for e so much before-hand in their preparations
e/ gainst Me, and surprisalls of My strength.
t/ such as are not for Them, yet dare not be for
le; so over-aw'd is their Loyalty by the o-
t/ pers numbers and terrours. I believe My In-
ocency, and unpreparednesse to assert My
lights and Honour, makes Me the more gail-
y in their esteeme; who would not so easily
ave declared a War against Me, if I had first
haunted them.

They knew My chiefest Armes left Me,
were those only, which the Ancient Christians
were wont to use against their Persecutors,
Prayers and Teares. These may serve a good
mans turne, if not to Conquer as a Souldier,
et to suffer as a Martyr.

Their preventing of Me, and surprizing my
Castles, Forts, Armes, and Navy, with the
Militia, is so farre best for me, That it may
drive me from putting any trust in the arme
of flesh, and wholly to cast my self into the
protection of the living God, who can save
by few, or none, as well as by many.

He that made the greedy Ravens to be *Elias*
Caterers, and bring him food, may also make
their surprisall of outward force and defence,
an opportunity to shew me the special support
of his power and protection.

I thank God I reckon not now the want of the *Militia* so much in reference to My own protection as My Peoples.

Their many and sore oppressions grieve Me. I am above My owne, what I want in the hands of Force and Power, I have in the wings of Faith and Prayer.

But this is the strange method these men will needs take to resolve their riddle of Making Me a glorious King, by taking away my Kingly power: Thus I shall become a support to My Friends, and a Terrour to My Enemies, being unable to succour the one, or suppress the other.

For thus have they designed, and proposed to Me, the new modelling of Sovereignty and Kingship, so without any reality of power, or without any necessity of subjection and obedience: That the Majesty of the Kings of *England* might hereafter, hang like *Mahomets Tomb* by a magnetique Charm, between the Power and Priviledges of the two Houses, in an airy imagination of Regality.

But I believe they surfeit of too much Power, which some men have greedily seized on, and now seek wholly to devour, wil ere long make the Common-wealth sick both of it and them, since they cannot well digest it; Sovereigne Power in Subjects seldome agreeing with the stomachs of fellow Subjects.

Yet

Yet I have even in this point of the constant *Militia* sought, by satisfying their feares, and importunities, both to secure My Friends, and overcome Mine enemies, to gaine the peace of all, by depriving My selfe of a sole power to helpe; or hurt any: yeilding the *Militia* (which is My undoubted Right no lesse than the Crowne) to be disposed of as the two Houses shall think fit, during My time.

So willing am I to bury all Jealousies in them, of Me, and to live above all jealousies of them, as to my selfe; I desire not to be safer than I wish them and My People; If I had the sole actuall disposing of the *Militia*, I could not protect My People, further then they protected Me, and themselves: so that the use of the *Militia* is mutuall. I would but defend My self so far, as to be able to defend My good Subjects from those mens violence and fraud, who conscious to their own evill merits and designs, will needs perswade the world, that none but Wolves are fit to be trusted with the custody of the Shepherd and his Flock. Miserable experience hath taught My Subjects, since power hath been wrested from Me, and imployed against Me and them! that neither can be safe if both be not in such a way as the Law hath intrusted the publique safety and welfare.

Yet even this Concession of Mine as to the

advantages of Power cannot be effected but by some side yielding; to which the greater love of the publique Peace, and the firme assurance of Gods protection (arising from good conscience) doth more invite Me, than can be expected from other mens fears; which arising from the injustice of their actions (though never so successfull) yet dare not adventure their Authours upon any other way of safety, then that of the Sword and *Militia* which yet are but weake defences against the strokes of divine vengeance, which will overtake; or of mens own Consciences, which always attend injurious perpetrations.

For My self, I doe not think that I can want anything which providential necessity is pleased to take from Me, in order to my Peoples tranquility, and Gods glory, whose protection is sufficient for Me; and he is able by his being with Me, abundantly to compensate to Me, as he did to *Job*, what ever honour, power, or liberty the Chaldeans, the Sabeans, or the Devil himself can deprive Me of.

Although they take from Me all defence of Armes and *Militia*, all refuge by Land, of Forts, and Castles, all flight by Sea in my Ships, and Navy; yea, though they study to rob Me of the Hearts of my Subjects, the greatest Treasure and best Ammunition of a King, yet cannot they deprive Me of my own
 inno-

innocency, or Gods mercy, nor obstruct my way to Heaven.

Therefore, O my God, to thee I flie for help, if thou wilt be on my side, I shall have more with me then can be against me.

There is none in Heaven, or in Earth, that I desire in comparison of thee: In the losse of all, be thou more then all to me: Make haste to succour me, thou that never failest them, that put their trust in thee.

Thou seeest I have no power to oppose them that come against me, who are encouraged to fight under the pretence of fighting for me: But my eyes are toward thee.

Thou needest no help, nor shall I, if I may have thine; If not to conquer, yet at least to suffer.

If thou delightest not in my safety, and prosperity, behold here I am willing to be reduced to what thou wilt have me; whose Judgements oft begin with thy own Children.

I am content to be nothing, that thou mayst be all.

Thou hast taught me, That no King can be saved by the multitude of an Host; but yet thou canst save me by the multitude of thy mercies, who art the Lord of Hosts, and the Father of mercies.

Helpe me, O Lord, who am sore distressed on every side, yet be thou on my side, and I shall not

not feare what man can doe unto mee.

I will give thy Justice the glory of my
stresse.

O let thy mercy have the glory of my deliverance
from them that persecute my Soule!

By my sinnes have I fought against thee, O
robbed thee of thy glory, who art thy subject, O
justly mayst thou, by my owne Subjects, strip
of my strength, and eclipse my glory.

But shew thy self, O my hope, and onely refuge
Let not mine enemies say, There is no help for him
in his God.

Hold up my goings in thy paths, that my foot
steps slip not.

Keep me as the apple of thine eye, hide me under
the shadow of thy wings.

Shew thy marvellous loving kindnesse, O thou
that savest by thy right hand them that put their
trust in thee, from those that rise up against
them.

From the wicked that oppresse me, from my
deadly enemies that compasse me about.

Shew me the path of life. In thy presence is ful-
nesse of joy, at thy right hand there are pleasures
for evermore.

I. *Upon the 19. Propositions first
sent to the KING; and more
afterwards.*

ALthough there be many things, they demand, yet if these be all, I am glad to see at what price they set My own safety, and My Peoples peace; which I cannot think I buy at too deare a rate, save onely the parting with my Conscience and Honour. If nothing else will satisfie, I must chuse rather to be as miserable and inglorious, as My enemies can make or wish me.

Some things here propounded to Me, have been offered by Me; Others are easily granted; the rest (I think) ought not to be obtruded upon Me, with the point of the Sword; nor urged with the injuries of a Warre; when I have already declared that I cannot yeild to them, without violating My Conscience: 'tis strange, there can be no method of peace, but by making warre upon My soule.

Here are many things required of Me, but I see nothing offer'd to Me, by the way of gratefull exchange of Honour; or any requitall for those favours, I have, or can yet grant them.

This Honour they doe Me, to put Me on
the

the giving part, which is more princely and divine. They cannot ask more then I can give may I but reserve to my self the Incommutable Jewell of my Conscience; and not be forced to part with that, whose losse nothing can repaire or requite.

Some things (which they are pleased to propound) seem unreasonable to me, and what I have any Mastery of my Reason, how can they think I can consent to them? Who know they are such as are inconsistent with being either a King, or a good Christian. My yeilding so much (as I have already) makes some me confident I will deny nothing.

The love I have of my Peoples peace, hath (indeed) great influence upon me; but the love of Truth, and inward peace hath more.

Should I grant some things they require, should not so much weaken my outward state of a King; as wound that inward quiet of my Conscience, which ought to be, is, and ever shall be (by Gods grace) dearer to Me then my Kingdoms.

Some things which a King might approve, yet in Honour and Policy are at some time to be denied, to some men, lest he should seeme not to dare to deny any thing; and give too much encouragement to unreasonable demands, or importunities.

But to binde my self to a generall and impli-
cite

the consent, to what ever they shall desire;
 and propound, (for such is one of their Proposi-
 tions) were such a latitude of blind obedience,
 as never was expected from any Freeman, nor
 fit to be required of any man, much lesse of a
 King, by His own Subjects; any of whom he
 may possibly exceed as much in wisdom, as
 He doth in place and power.

This were as if *Sampson* should have con-
 sented, not only to binde his own hands, and
 cut off his haire, but to put out his own eyes,
 that the *Philistins* might with the more safe-
 ty mock, and abuse him; which they chose
 rather to doe, then quite to destroy him, when
 he was become so tame an object, and fit occa-
 sion for their sport and scorne.

Certainly, to exclude all power of deniall,
 seemes an arrogancy, least of all becomming
 those who pretend to make their addresses in
 an humble and loyall way of petitioning; who
 by that sufficiently confesse their own infe-
 riority, which obligeth them to rest, if not
 satisfied, yet quieted with such an answer as
 the will and reason of their Superiour thinks
 fit to give; who is acknowledged to have a
 freedom and power of Reason, to Consent, or
 Dissent, else it were very foolish and absurd to
 ask, what another having not liberty to deny,
 neither hath power to grant.

But if this be My Right belonging to Me,

in Reason, as a Man, and in Honour as a Sovereign King, (as undoubtedly it doth) how can be other then extream injury to confine me Reason to a necessity of granting all they have a mind to ask, whose minds may be as differing from Mine both in Reason & Honour, as the aims may be, and their qualities are; which la God & the Laws have sufficiently distinguished making me their Sovereign, and them my Subjects: whose Propositions may soon prove violent oppositions, if once they gain to be necessary impositions upon the Regall Authority. Since no man seekes to limit and confine his King, in Reason, who hath not a secret aime to share with him, or usurp upon him his Power and Dominion.

But they would have me trust to their moderation, & abandon mine own discretion; that so I might verifie what representations some have made of me to the world, that I am fitter to be their Pupill then their Prince. Truly I am not so confident of my own sufficiency, as not willingly to admit the Counsell of others: But yet I am not so diffident of my selfe, as brutishly to submit to any mens dictates, and at once to betray the Sovereignty of Reason in my Soul, and the Majesty of my own Crown to any of my Subjects.

Least of all have I any ground of credulity, to induce me fully to submit to all the desires of

of those men, who will not admit or doe refuse, and neglect to vindicate the freedome of their own and others, sitting and voting in Parliament.

Besides, all men that know them, know this, how young States-men (the most part) of these propounders are; so that, till experience of one seven yeers hath shewed me, how well they can Governe themselves, and so much power as is wrested from me, I should be very foolish indeed, and unfaithfull, in my Trust, to put the reins of both Reason & Government, wholly out of My own, into their hands, whose driving is already too much like *Jehues*; and whose forwardnesse to ascend the Throne of Supremacy portends more of *Phaeton* then of *Phebus*; God divert the Omen if it be his will.

They may remember, that at best they sit in Parliament, as my Subjects, not my Superiours; called to be my Counsellours, not Dictatours: Their Summons extends to commend their advice, not to command my Duty.

When I first heard of Propositions to be sent Me, I expected either some good Laws, which had been antiquated by the course of time, or overlayd by the corruption of manners, had been desired to a restauration of their vigour and due execution; or some evil customes preter-

preterlegall, and abuses personall had been
 be removed: or some injuries done by M
 self, and others, to the Common weale, w
 to be repaired: or some equable offerture
 were to be tendred to Me, wherein the advan
 tages of My Crowne being considered b
 them, might fairly induce me to condescend
 to what tended to My Subjects good, without
 any great diminution of my selfe, whom Na
 ture, Law, Reason, and Religion, bind Me (in
 the first place) to preserve: without which, 'tis
 impossible to preserve My People according
 to My Place.

Or (at least) I looked for such moderate
 desires of due Reformation of what was (in
 deed) amisse in Church and State, as might
 still preserve the foundation and essentials of
 Government in both; not shake and quite o
 verthrow either of them, without any regard
 to the Lawes in force, the wisdom and piety
 of former Parliaments, the ancient and univ
 versall practise of Christian Churches; the
 Rights and Priviledges of particular men:
 Nor yet any thing offered in lieu, or in the
 roome of what must be destroyed, which
 might at once reach the good end of the o
 thers Institution, and also supply its pretended
 defects, reforme its abuses, and satisfie sober
 and wise men, not with soft and specious
 words, pretending zeale and speciall piety,
 but

but with pregnant and solid reasons both divine and humane, which might justifie the abruptnesse and necessity of such vast alterations.

But in all their Propositions I can observe little of these kinds, or to these ends: Nothing of any Laws dis-jointed, which are to be restored; of any right invaded; of any justice to be un-obstructed; of any compensations to be made; of any impartiall reformation to be granted; to all, or any of which, Reason, Religion, true Policy, or any other humane motives, might induce me.

But as to the maine matters propounded by them at any time, in which is either great novelty, or difficulty. I percieve that what were formerly look'd upon as Factions in the State, and Schismes in the Church, and so, punishable by the Lawes, have now the confidence, by vulgar clamours, and assistance (chiefly) to demand not onely Tolerations of themselves, in their vanity, novelty, and confusion; but also Abolition of the Laws against them: and a totall extirpation of that Government, whose Rights they have a mind to invade.

This, as to the maine; other Propositions are (for the most part) but as waste paper in which those are wrapped up to present them somewhat more handsomely.

Nor doe I so much wonder at the variety;
and

and horrible novelty of some Proposition (there being nothing so monstrous, which some fancies are not prone to long for.)

This casts me into, not an admiration, but an extasie, how such things should have the fortune to be propounded in the name of the two Houses of the Parliament of *England* among whom, I am very confident, there was not a fourth part of the Members of either House, whose judgments free, single and apart did approve or desire such destructive changes in the Government of the Church.

I am perswaded there remains in farre the Major part of both Houses, (if free, and full of so much Learning, Reason, Religion, and judgement, as to know how to sever between the use and the abuse of things; the institution, and the corruption, the Government and the Mis-government, the Primitive Patterns and the aberrations or blottings of after Centuries.

Sure they could not all, upon so little, or no Reason (as yet produced to the contrary) so soon renounce all regard to the Laws in force to antiquity, to the piety of their reforming Progenitors, to the prosperity of former times in this Church and State, under the present Government of the Church.

Yet, by a strange fatality, these men suffer, either by their absence, or silence, or negligence,

ence, or supine credulity (believing that all is gold, which is gilded with shewes of Zeale and Reformation) their private dissenting in judgement to be drawne into the common sewer or streame of the present vogue and humour; which hath its chiefe rise and abetment from those popular clamours and Tumults: which served to give life and strength to the infinite activity of those men, who studied with all diligence, and policy, to improve to their Innovating designes, the present distractions.

Such Armies of Propositions having so little, in My judgment, of Reason, Justice, and Religion on their side, as they had Tumult and Faction for their rise, must not go alone, but ever be backt and seconded, with Armies of Souldiers: Though the second should prevaile against My Person, yet the first shall never overcome Me, further than I see cause; for, I look not at their number and power so much, as I weigh their Reason and Justice.

Had the two Houses first sued out their livery, and once effectually redeemed themselves from the Wardship of the Tumults, (which can be no other than the Hounds that attend the cry, and hollow of those Men, who hunt after Factious, and private Designes, to the ruine of Church and State.)

Did My Judgment tell Me, that the Propo-

sitions sent to Me were the Results of the Major part of their votes, who exercise their freedom, as well as they have a right to sit in Parliament: I should then suspect My own judgment, for not speedily and fully concurring with every one of them.

For, I have charity enough to think, there are wise men among them: and humility to think, that, as in some things I may want; 'tis fit I should use their advise, which is the end for which I called them to a Parliament. But yet I cannot allow their wisdom such compleatnesse and inerrability as to exclude My self; since none of them hath that part of Act, that Trust to discharge, nor that Estate and Honour to preserve as My selfe; without whose Reason concurrent with theirs (as the Suns influence is necessary in all natures productions) they cannot beget, or bring forth any one compleat and authoritative Act of publique wisdom, which makes the Lawes.

But the unreasonableness of some Propositions is not more evident to Me than this. That they are not the joynt and free desires of those in their Major number, who are of right to Sit and Vote in Parliament.

For, many of them savour very strongly that old leaven of Innovations, masked under the name of Reformation; (which in My two last famous Predecessours dayes, heaved at

and sometime threatned both Prince and Parliaments : But, I am sure was never wont so far to infect the whole masse of the Nobility and Gentry of this Kingdome ; however it dispersed among the Vulgar : Nor was it likely so suddenly to taynt the Major part of both Houses, as that they should unanimously desire, and affect so enormous and dangerous innovations in Church and State, contrary to their former education, practise, and judgement.

Not that I am ignorant, how the choice of many Members was carried by much faction in the Countries; some thirsting after nothing more, than a passionate revenge of what ever displeasure they had conceived against Me, my Court, or the Clergy.

But all Reason bids me impute these sudden and vast desires of change to those few, who armed themselves with the many-headed, and many-handed Tumults.

No lesse doth Reason, Honour, and Safety both of Church and State command me, to chew such morsels, before I let them downe; If the straitnesse of my Conscience will not give me leave to swallow down such Camels, as others doe of Sacriledge, and injustice both to God and man, they have no more cause to quarrell with me, than for this, that my throat is not so wide as theirs. Yet by Gods help I

am resolved, That nothing of passion, or peevishnesse, or list to contradict, or vanity to shew my negative power, shall have any byas upon my judgement, to make me gratifie my will, by denying any thing, which my Reason and Conscience commands me not.

Nor on the other side, will I consent to more than Reason, Justice, Honour, and Religion perswade me, to be for Gods glory, the Churches good, my Peoples welfare, and my own peace.

I will study to satisfie my Parliament, and my People; but I will never, for feare, or flattery, gratifie any Faction, how potent soever; for this were to nourish the disease, & oppresse the body.

Although many mens loyalty and prudence are terrified from giving me, that free, and faithfull counsell, which they are able and willing to impart, and I may want; yet none can hinder me from craving of the counsell of that mighty Counsellour, who can both suggest what is best, and incline my heart steadfastly to follow it,

O thou fast and eternall Reason, whose wisdom is fortified with omnipotency, furnish thy servant, first with cleare discoveries of Truth, Reason, and Justice, in My understanding; then so confirme My will and resolution to adhere
to

to them, that no terrours, injuries, or oppressions of my Enemies may ever enforce me against those rules, which thou by them hast planted in My Conscience.

Thou never madest me a King, that I should be lesse then a man; and not dare to say, Yea, or Nay, as I see cause; which freedom is not denied to the meanest creature, that hath the use of Reason, and liberty of speech.

Shall that be blameable in Me, which is commendable veracity and constancy in others?

Thou seest, O Lord, with what partiality, and injustice they deny that freedom to Me their KING, which thou hast given to all Men; and which Themselves pertinaciously challenge to themselves; while they are so tender of the least breach of their priviledges.

To Thee I make my supplication, who canst guide us by an unerring rule, through the perplexed Labyrinths of our own thoughts, and other mens proposals; which, I have some cause to suspect, are purposely cast as snares, that by My granting or denying them, I might be more entangled in those difficulties, wherewith they lie in wait to afflict me.

O Lord, make thy way plain before Me.

Let not My owne sinfull passions cloud, or divert thy sacred suggestions:

Let thy glory be my end, thy word my rule, and then thy will be done.

I cannot please all, I care not to please some men; If I may be happy to please thee, I need not feare whom I displease.

Thou that makest the wisdom of the world foolishnesse, and takest in their own devices, such as are wise in their own conceits, make me wise by thy truth, for thy honour, my Kingdoms generall good, and my own souls salvation, and I shall not much regard the worlds opinion or diminution of me.

The lesse wisdom they are willing to impute to me, the more they shall be convinced of thy wisdom directing me, while I deny nothing fit to be granted, out of crosnesse, or humour; nor grant any thing which is to be denied, out of any feare, or flattery of men.

Suffer me not to be guilty, or unhappy, by willing or inconsiderate advancing any mens designes, which are injurious to the publique good, while I confirm them by my consent.

Nor let me be any occasion to hinder or defraud the publique of what is best, by any morose or perverse dissentings.

Make me so humbly charitable, as to follow their advise, when it appears to be for the publique good, of whose affections to me, I have yet but few evidences to assure Me.

Thou canst as well, blesse honest errours, as blast fraudulent counsels.

Since we must give an account of every evil
and

and idle word in private, at thy Tribunall; Lord make me carefull of those solemn Declarations of my minde which are like to have the greatest influence upon the Publique, either for woe, or weale.

The lesse others consider what they aske, make me the more solicytous what I answer.

Though Mine own, and My Peoples pressuures are grievous, and peace would be very pleasing; yet Lord, never suffer Me to avoyd the one, or purchase the other, with the least expence or waste of my Conscience; whereof thou O Lord onely art deservedly more Master than My self.

12. Upon the Rebellion, and troubles in Ireland.

THe Commotions in Ireland were so sudden, and so violent, that it was hard at first either to discerne the rise, or apply a remedy to that precipitant Rebellion.

Indeed, that sea of blood, which hath there been cruelly and barbarously shed, is enough to drowne any man in eternall both infamy and misery, whom God shall finde the malicious Authour or Instigator of its effusion.

It fell out as a most unhappy advantage to some mens malice against me; that when they had

had impudence enough to lay any thing to my charge, this bloody opportunity should be offered them, with which I must be aspersed. Although there was nothing which could be more abhorred to me, being so full of sin against God, disloyalty to my self, and destructive to my Subjects.

Some men took it very ill not to be believed, when they affirmed, that what the Irish Rebels did, was done with my privity (at least) if not by my Commission: But these knew too well, that it is no news for some of my Subjects to fight, not onely without my Commission, but against my Command, and Person too; yet all the while to pretend, they fight by my Authority, and for my Safety.

I would to God the Irish had nothing to allege for their imitation against those, whose blame must needs be the greater, by how much Protestant Principles are more against all Rebellion against Princes, then those of Papists. Nor will the goodnesse of mens intentions excuse the scandal, and contagion of their Examples.

But who ever faile of their Duty toward me, I must bear the blame; this Honour my Enemies have alwaies done me, to think moderate injuries not proportionate to me, nor competent trialls, either of my patience under them, or my pardon of them.

There-

Therefore with exquisite malice they have mixed the gall and vinegar of falsity and contempt, with the cup of my Affliction; Charging me not only with untruths, but such, as wherein I have the greatest share of losse and dishonour by what is committed; whereby (in all Policy, Reason, and Religion, having least cause to give the least consent, and most grounds of utter detestation) I might be represented by them to the world the more inhumane and barbarous: Like some Cyclopick monster, whom nothing will serve to eat and drink, but the flesh and blood of my own Subjects; in whose common welfare my interest lies as much as some mens doth in their perturbations: who thinke they cannot doe well but in evill times, nor so cunningly as in laying the *odium* of those sad events on others, wherewith themselves are most pleased, and whereof they have been not the least occasion.

And certainly, tis thought by many wise men, that the preposterous rigour, and unreasonable severity, which some men carried before them in *England*, was not the least incentive, that kindled, and blew up into those horrid flames, the sparks of discontent, which wanted nor pre-disposed fewel for Rebellion in *Ireland*; where despaire being added to their former discontents, and the feares of utter extirpation

who would go no lower in their revenge, then to call for fire from Heaven upon whole Cities, for the repulse or neglect of a few; or like that of *Jacobs* sons, which the Father both blamed and cursed: chusing rather to use all extremities, which might drive men to desperate obstinacy, then to apply moderate remedies; such as might punish some with exemplary Justice, yet disarme others, with tenders of mercy upon their submission, and our protection of them, from the fury of those, who would soon drowne them, if they refused to swim down the popular stream with them.

But some kind of Zeale counts all mercifull moderation, luke-warmnesse; and had rather be cruell then counted cold, and is not seldom more greedy to kill the Bear for his skin, then for any harme he hath done. The confiscation of mens estates being more beneficiall, then the charity of saving their lives, or reforming their Errours.

When all proportionable succours of the poor Protestants in *Ireland* (who were daily massacred, and overborne with numbers of now desperate Enemies) were diverted & obstructed here; I was earnestly entreated, and generally advised by the chiefe of the Protestant party there to get them some respite and breathing by a cessation, without which they saw no probability (unlesse by miracle) to preserve

serve the remnant that had yet escaped : God knowes with how much commiseration and solicitous caution I carried on that businessse, by persons of Honour and Integrity, that so I might neither incourage the Rebels insolence, nor discourage the Protestants Loyalty and Patience

Yet when this was effected in the best sort, that the necessity and difficulty of affaires would then permit, I was then to suffer again in my reputation and Honour, because I suffered not the Rebels utterly to devour the remaining handfuls of the Protestants there.

I thought that in all reason, the gaining of that respite could not be so much to the Rebels advantages (which some have highly calumniated against me) as it might have been for the Protestants future, as well as present safety ; If during the time of that Cessation, some men had had the grace to have laid *Irelands* sad condition more to heart ; and laid aside those violent motions, which were here carried on by those, that had better skill to let blood than to stanch it.

But in all the misconstructions of my actions, (which are prone to find more credulity in men to what is false, and evill, than love or charity to what is true and good) as I have no Judge but God above me, so I can have comfort to appeale to his omniscience, who doth
not

not therefore deny my Innocence, because he is pleased so farre to try my patience, as he did his servant *Job's*,

I have enough to doe to look to my owne Conscience, and the faithfull discharge of my Trust as a KING ; I have scarce leisure to consider those swarms of reproaches, which issue out of some mens mouthes and hearts, as easily as smoke, or sparks doe out of a fornace ; Much lesse to make such prolix Apologies, as might give those men satisfaction : who conscious to their owne depth of wickednesse, are loath to believe any man not to be as bad as themselves.

'Tis Kingly to doe well, and heare ill : If I can but act the one, I shall not much regard to beare the other.

I thank God I can heare with patience, as bad as my worst enemies can falsely say. And I hope I shall still doe better than they desire, or deserve I should.

I believe it will at last appear, that they who first began to embroyle my other Kingdomes, are in great part guilty, if not of the first letting out, yet of the not-timely stopping those horrid effusions of blood in *Ireland*.

Which (whatever my Enemies please to say, or think) I looke upon, as that of my other Kingdomes, exhausted out of my owne veins ; no man being so much weakned by it, as my selfe ;

selfe; And I hope; though mens unsatiabie cruelties never will, yet the mercy of God will at length say to his justice, *It is enough*: and command the Sword of Civill Wars to sheath it selfe. his mercifull justice intending I trust, not our utter confusion, but our cure: the abatement of our sins, not the desolating of these Nations.

O my God, let those infinite mercies prevent us once again, which I and my Kingdoms have formerly abused, and can never deserve, should be stored.

Thou seest how much cruelty among Christians is acted under the colour of Religion; as if we could not be Christians, unlesse we crucifie one another.

Because we have not more loved thy Truth, and practised in charity, thou hast suffered a Spirit of Error and bitternesse, of mutuall and mortall hatred to rise among us.

O Lord, forgive wherein we have sinned, and sanctifie what we have suffered.

Let our Repentance be our recovery, as our great sins have been our ruine.

Let not the miseries I and my Kingdomes have hitherto suffered seem small to thee: but make our sins appeare to our consciences, as they are represented in the glasse of thy judgments; for thou never punishest small failings with so severe afflictions.

O therefore, according to the multitude of thy great mercies, pardon our sinnes, and remove thy judgements which are very many, and very heavy.

Yet let our sinnes be ever more grievous to us, than thy judgements; and make us more willing to repent, than to be relieved; first give us the peace of penitent consciences, and then the tranquility of united Kingdoms.

In the sea of our Saviours blood drowne our sinnes; and through this red sea of our own blood bring us at last to a state of piety, peace, and plenty.

As My publique relations to all, make Me share in all my Subjects sufferings; so give Me such a pious sense of them, as becomes a Christian King, and a loving Father of My People.

Let the scandalous and unjust reproaches cast upon Me, be as a breath, more to kindle my compassion; Give me grace to heap charitable coles of fire upon their heads to melt them, whose malice or cruell Zeale hath kindled, or hindred the quenching of those flames, which have so much wasted my three Kingdomes.

O rescue and assist those poore Protestants in Ireland, whom thou hast hitherto preserved.

And lead those in the waies of thy saving Truths, whose ignorance or errours have filled them with rebellious and destructive principles; which they act under an opinion, That they doe thee good service.

Let the hand of thy justice be against those, who maliciously and despitefully have raised, or sowed those cruell and desperate Warres.

Thou that art far from destroying the Innocent with the Guilty, and the Erroneous with the Malicious; Thou that hadst pity on Niniveh for the many Children that were therein, give not over the whole stock of that populous and seduced Nation, to the wrath of those, whose covetousnesse makes them cruell; nor to their anger, which is too fierce, and therefore justly cursed.

Preserve, if it be thy will, in the midst of the furnace of thy severe justice a Posterity, which may praise thee for thy mercy.

And deale with Me, not according to mans unjust reproaches, but according to the Innocency of my hands in thy sight.

If I have desired, or delighted in the wofull day of my Kingdomes calamities, if I have not earnestly studied, and faithfully endeavoured the preventing and composing of these bloody distractions; then let thy hand be against me, and my Fathers house. O Lord, thou seest I have enemies enough of men; as I need not, so I should not dare thus to imprecate thy curse on mee and mine, if my Conscience did not witnesse my integrity, which thou O Lord knowest right well; But I trust not to my own merit, but thy mercies, spare us O Lord, and be not angry with us for ever.

13. *Upon the Calling in of the Scots, and their Comming.*

THe *Scots* are a Nation, upon whom I have not onely common ties of Nature, Sovereignty, and Bounty, with My Father of blessed memory; but also speciall and late obligations of favours, having gratified the active Spirits among them so far, that I seemed to many, to prefer the desires of that Party, before My own interest and Honour. But, I see, Royall bounty emboldens some men to aske, and act beyond all bounds of modesty and gratitude.

My charity, and Act of Pacification, forbid Me to reflect on former passages; wherein I shall ever be farre from letting any mans ingratitude, or inconstancy, make Me repent of what I granted them, for the publique good. I pray God it may so prove.

The comming againe of that Party into *England*, with an Army, onely to conforme this Church to their late New modell, cannot but seeme as unreasonable, as they would have thought the same measure offered from hence to themselves.

Other errand I could never understand they had, (besides those common and vulgar flourish

flourishes for Religion and Liberty) have only to confirme the Presbyterian Copy they had set, by making this Church to write after them, though it were in bloudy Characters.

Which designe and end, whether it will justifie the use of such violent meanes, before the divine Justice: I leave to their Consciences to judge, who have already felt the misery of the meanes, but not reaped the benefit of the end, either in this Kingdome, or that.

Such knots and crofnesse of grain being objected here, as will hardly suffer that forme which they cry up, as the only just reformation, and setting of Government and Discipline in Churches, to go on so smoothly here, as it might doe in *Scotland*; and was by them imagined would have done in *England*, when so many of the *English* Clergy, through levity, or discontent, if no worse passion, suddenly quitted their former engagements to Episcopacy, and faced about to their Presbytery.

It cannot but seeme either passion, or some self-seeking, more then true Zeal, and pious Discretion, for any forraigne State or Church to prescribe such medicines only for others, which themselves have used, rather successfullly then commendably; not considering that the same Physick on different constitutions, will have different operations; That

may kill one, which doth but cure another.

Nor doe I know any such tough and malignant humours in the constitution of the *English* Church, which gentler applications then those of an Army, might not easily have removed : Nor is it so proper to hew out religious Reformations by the Sword, as to polish them by faire and equall disputations among those that are most concerned in the differences, whom not force, but Reason ought to convince.

But their design now, seemed rather to cut off all disputation here, then to procure a fair and equall one : For, it was concluded there, that the *English* Clergy must conforme to the *Scots* pattern before ever they could be heard, what they could say for themselves, or against the others way.

I could have wished fairer proceedings both for their credits, who urge things with such violence ; and for other mens Consciences too, who can receive little satisfaction in these points which are maintained rather by Soldiers fighting in the Field, than Schollars disputing in free and learned Synods.

Sure in matters of Religion those truths gain most on mens Judgements and Consciences, which are least urged with secular violence, which weakens Truth with prejudices;
and

and is unreasonable to be used, till such meanes of rationall conviction hath been applied, as leaving no excuse for ignorance, condemnes mens obstinacy to deserved penalties.

Which no charity will easily suspect of so many learned and pious Church-men in *England*; who being alwaies bred up, and conformable to the Government of Episcopacy, cannot so soon renounce both their former opinion and practise, onely because that Party of the *Scots* will needs, by force assist a like Party here, either to drive all Ministers, as sheep into the common fold of Presbytery, or destroy them; at least fleece them, by depriving them of the benefit of their Flocks. If the *Scotch* sole Presbytery were proved to be the onely institution of Jesus Christ, for all Churches Government; yet I believe it would be hard to prove that Christ had given those *Scots*, or any other of my Subjects, Commission by the Sword to set it up in any of my Kingdoms, without my Consent.

What respect and obedience Christ and his Apostles pay'd to the cheif Governours of States, where they lived is very clear in the Gospell; but that he, or they ever commanded to set up such a parity of Presbyters, and in such a way as those *Scots* endeavour; I think is not very disputable.

If Presbytery in such a supremacy be an institution of Christ; sure it differs from all others; and is the first and onely point of Christianity, that was to be planted and watered with so much Christian blood; whose effusion runs in a stream so contrary to that of the Primitive planters, both of Christianity and Episcopacy, which was with patient shedding of their own blood, not violent drawing other mens; sure there is too much of Man in it, to have much of Christ, none of whose institutions were carried on, or begun with the temptations of Covetousnesse or Ambition; of both which this is vehemently suspected.

Yet was there never any thing upon the point, which those *Scots* had by Army or Commissioners to move me with, by their many Solemne obtestations, and pious threatenings, but onely this; to represent to me the wonderfull necessity of setting up their Presbytery in *England*, to avoyd the further miseries of a Warre; which some men chiefly on this designe at first had begun, and now further engaged themselves to continue.

What hinders that any Sects, Schismes, or Heresies, if they can get but numbers, strength and opportunity, may not, according to this opinion and patterne, set up their waies by the like methods of violence? all which Presbytery

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bytery seekes to suppress, and render odious under those names; when wise and learned men think, that nothing hath more marks of Schisme, and Sectarisme, then this Presbyterian way, both as to the Ancient, and still most Universall way of the Church-government, and especially as to the particular Lawes and Constitutions of this *English Church*, which are not yet repealed; nor are like to be for me, till I see more Rationall and Religious motives then Souldiers use to carry in their Knapfacks.

But we must leave the successe of all to God, who hath many wayes (having first taken us off from the folly of our opinions, and fury of our passion) to teach us those rules of true Reason, and peaceable Wisdome, which is from above, tending most to Gods glory, & his Churches good; which I think my selfe so much the more bound in Conscience to attend, with the most judicious Zeal and care, by how much I esteem the Church above the State, the glory of Christ above mine Own; and the salvation of mens Soules above the preservation of their Bodies and Estates.

Nor may any men, I thinke, without sinne and presumption, forcibly endeavour to cast the Churches under my care and tuition, into the moulds they have fancied, and fashioned to their designs, till they have first gained my

my consent, and resolved, both my own and other mens Consciences by the strength of their Reasons.

Other violent motions, which are neither Manly, Christian, nor Loyall, shal never either shake or settle my Religion; nor any mans else, who knows what Religion means: And how far it is removed from all Faction, whose proper engine is force; the arbitrator of beasts, not of reasonable men, much lesse of humble Christians, and loyall Subjects, in matters of Religion.

But men are prone to have such high conceits of themselves, that they care not what cost they lay out upon their opinions; especially those, that have some temptation of gaine, to recompence their losses and hazards.

Yet I was not more scandalized at the Scots Armies comming in against my will, and their forfeiture of so many obligations of duty, and gratitude to me: then I wondred, how those here could so much distrust Gods assistance; who so much pretended Gods cause to the People, as if they had the certainty of some divine Revelation; considering they were more then competently furnished with my Subjects Armes and Ammunition; My Navy by Sea, my Forts, Castles, and Cities by Land.

But

But I find, that men jealous of the Justifiableness of their doings, and designs before God, never think they have humane strength enough to carry their work on, seem it never so plausible to the People; what cannot be justified in Law or Religion, had need be fortified with Power.

And yet such is the inconstancy that attends all minds engaged in violent motion, that whom some of them one while earnestly invite to come in to their assistance; others of them soone after are weary of, and with nauseating cast them out: what one Party thought to rivet to a settlednes by the strength and influence of the *Scots*, that the other rejects and contemnes; at once, despising the Kirk Government, and Discipline of the *Scots*, and frustrating the successe of so chargeable, more then charitable assistance: For, sure the Church of *England* might have purchased at a farre cheaper rate, the truth and happinesse of Reformed government and discipline (if it had been wanting) though it had entertained the best Divines of Christendom for their advice in a full and free Synod; which, I was ever willing to, and desirous of, that matters being impartially settled, might be more satisfactory to all, and more durable.

But much of Gods justice, and mans folly will at length be discovered, through all the filmes

14. Upon the Covenant.

THe *Presbyterian Scots* are not to bee hired at the ordinary rate of *Auxiliaries*; nothing will induce them to engage, till those that call them in, have pawned their Soules to them, by a Solemne League and Covenant:

Where many engines of religious and faire pretensions are brought chiefly to batter, or rase Episcopacy; This they make the grand evill Spirit, which, with some other Imps purposely added, to make it more odious, and terrible to the Vulgar, must by so solempne a charme & exorcism be cast out of this Church, after more than a thousand yeares possession here, from the first plantation of Christianity in this Island, and an universall prescription of time and practise in all other Churches since the Apostles times till this last Century.

But no Antiquity must plead for it, Presbytery, like a young Heyre, thinks the Father hath lived long enough, and impatient not to be in the Bishops Chaire & Authority (though Lay-men go away with the Revenues) all art is used to sink Episcopacy, and lanch Presbytery in *England*; which was lately boyed up in *Scotland* by the like artifice of a Covenant. Although

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Although I am unsatisfied with many passages in that Covenant (some referring to My selfe with very dubious and dangerous limitations) yet I chiefly wonder at the designe and drift touching the Discipline and government of the Church; and such a manner or carrying them on to new wayes, by Oaths & Covenants, where it is hard for men to be engaged by no lesse, then swearing for, or against those things, which are of no cleare morall necessity; but very disputable, and controverted among learned and godly men: whereto the application of Oaths can hardly be made and enjoyned with that judgment, and certainly in ones self, or that charity and candour to others of different opinion, as I think Religion requires, which never refuses fair and equable deliberations; yea, and dissentings too, in matters onely probable.

The enjoyning of Oaths upon People must needs in things doubtfull be dangerous, as in things unlawfull, damnable; and no lesse superfluous, where former religious and legall Engagements, bound men sufficiently, to all necessary duties. Nor can I see how they will reconcile such an Innovating Oath and Covenant, with that former Protestation which was so lately taken, to maintaine the Religion established in the Church of *England*: since they account Discipline so great a part of Religion.

But

But ambitious minds never think they have laid snares and ginnes enough to catch and hold the Vulgar credulity: for by such politicke and seemingly pious stratagems, they think to keep the populacy fast to their Parties under the terror of perjury: Whereas certainly all honest and wise men ever thought themselves sufficiently bound by former ties of Religion, Allegiance and Lawes, to God and man.

Not can such after-Contracts, devised and imposed by a few men in a declared Party, without My consent, and without any like power or precedent from Gods or mans laws, be ever thought by judicious men sufficient either to absolve or slacken those morall and eternall bonds of duty which lie upon all My Subjects consciences both to God and Me.

Yet as things now stand, good men shall least offend God or Me, by keeping their Covenant in honest and lawfull waies; since I have the charity to think, that the chief end of the Covenant in such mens intentions, was, to preserve Religion in purity, and the Kingdomes in peace: To other then such ends and meanes they cannot thinke themselves engaged; nor will those, that have any true touches of Conscience endeavour to carry on the best designs, (much lesse such as are, and will be daily more apparently factious & ambitious) by

by any unlawfull meanes, under that title of the Covenant: unlesse they dare preferre ambiguous, dangerous and un-authorised novelties, before their knowne and sworne duties, which are indispensable, both to God and My selfe:

I am prone to believe and hope, That many who took the Covenant, are yet firme to this judgment, That such later Vowes, Oaths, or Leagues, can never blot out those former gravings, and characters, which by just and lawfull Oaths were made upon their Soules.

That which makes such Confederations by way of solemn Leagues & Covenants more to be suspected, is, That they are the cōmon road, used in all factious & powerfull perturbations of State or Church: Where formalities of extraordinary zeal and piety are never more studied & elaborate, then, when Politicians most agitate desperate designs against all that is settled, or sacred in Religion, and Lawes, which by such scrues are cunningly, yet forcibly wrested by secret steps, and lesse sensible degrees, from their known rule and wonted practise, to comply with the humours of those men, who aime to subdue all to their owne will and power, under the disguis of Holy Combinations.

Which cords and wythes will hold mens Consciences no longer, then force attends
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and twists them : for every man soon grows his owne Pope, and easily absolves himselfe of those ties, which, not the commands of Gods word, or the Lawes of the Land, but onely the subtiltie and terrour of a Partie casts upon him; either superfluous and vaine, when they were sufficiently tied before; or fraudulent and injurious, if by such after-ligaments they find the Imposers really ayming to dissolve, or suspend their former, just, and necessarie obligations.

Indeed, such illegall wayes seldome, or never, indeed the engaging men more to duties, but onely to Parties; therefore it is not regarded how they keep their Covenants in point of pietie pretended, provided they adhere firmly to the Partie and Designe intended.

I see the Imposers of it are content to make their Covenant like Manna (not that it came from Heaven, as this did) agreeable to every mans palate and relish, who will but swallow it : They admit any mens senses of it, though diverse or contrary; with any salvoes, cautions, and reservations, so as they crosse not the Chiefe Designe which is laid against the Church, and Me.

It is enough if they get but the reputation of a seeming encrease to their Partie; so little doe men remember that God is not mocked.

In such latitudes of sense, I believe many
 +har

that love Me, and the Church well, may have taken the Covenant, who yet are not so fondly and superstitiously taken by it, as now to act clearly against both all piety and loyalty: who first yeilded to it, more to prevent that imminent violence and ruine, which hung over their heads in case they wholly refused it, than for any value of it, or devotion to it.

Wherein, the latitude of some generall Clauses may (perhaps) serve somewhat to relieve them, as of *Doing and endeavouring what lawfully they may, in their Places and Callings, and according to the word of God*: for, these (indeed) carry no man beyond those bounds of good Conscience, which are certaine and fixed, either in Gods Laws, as to the generall; or the Lawes of the State and Kingdome, as to the particular regulation and exercise of mens duties.

I would to God such as glory most in the name of *Covenanters*, would keep themselves within those lawfull bounds, to which God hath called them: Surely it were the best way to expiate the rashnesse of taking it: which must needs then appeare, when besides the want of a full and lawfull Authority at first to enioyne it, it shall actually be carried on beyond and against those ends which were in it specified and pretended. I willingly forgive such mens taking the Covenant, who keep

it within such bounds of Piety, Law, and Loyalty, as can never hurt either the Church, My self, or the Publique Peace: Against which, no mans lawfull Calling can engage him.

As for that Reformation of the Church, which the Covenant pretends, I cannot think it just or comely, that by the partiall advise of a few Divines, (of so soft and servile tempers, as disposed them to so sudden acting and compliance, contrary to their former judgments, profession, and practise) such foule scandalls and suspicions should be cast upon the Doctrine and Government of the Church of *England*, as was never done (that I have heard) by any that deserved the name of *Reformed Churches* abroad, nor by any men of learning and candour at home: all whose judgements I cannot but prefer before any mens now factiously engaged.

No man can be more forward than My self to carry on all due Reformations, with mature judgement, and a good Conscience, in what things I shall (after impartiall advise) be, by Gods Word, and right Reason, convinced to be amisse, I have offered more than ever the fullest, freest, and wisest Parliaments did desire.

But the sequele of some mens actions makes it evident, that the maine Reformation intended, is the abasing of Episcopacy into Presbytery,

bytery, and the robbing the Church of its Lands and Revenues: For, no men have been more injuriously used, as to their legal Rights than the Bishops, and Church-men. These, as the fattest Deare, must be destroyed; the other Rascal-herd of Schismes, Heresies, &c. being leane, may enjoy the benefit of a Toleration: Thus *Naboth's* Vineyard made him the onely Blasphemer of his City, and fit to die. Still I see, while the breath of Religion fills the Sailes, Profit is the Compasse, by which Faction men steer their course in all seditious Commotions.

I thank God, as no man lay more open to the sacrilegious temptation of usurping the Churches Lands, and Revenues, (which issuing chiefly from the Crowne, are held of it, and legally can revert onely to the Crowne with My Consent) so I have alwaies had such a perfect abhorrence of it in My Soule, that I never found the least inclination to such sacrilegious Reformings: yet no man hath a greater desire to have Bishops & all Church-men so reformed, that they may best deserve and use, not only what the pious munificence of my Predecessours hath given to God and the Church, but all other additions of Christian bounty.

But no necessity shall ever, I hope, drive Me or Mine to invade or sell the Priests Lands, which

which both *Pharaoh's* divinity, and *Ioseph's* true piety abhorred to doe: so unjust I think it both in the eye of Reason and Religion, to deprive the most sacred employment of all due encouragements; and like that other hard-hearted *Pharaoh*, to with-draw the Straw, and encrease the Taske; so pursuing the oppressed Church, as some have done, to the red sea of a Civill Warre, where nothing but a miracle can save either It, or Him, who esteems it His greatest Title to be called, and His chiefest glory to be *The Defender of the Church*, both in its true Faith, and its just fruitions; equally abhorring, *Sacriledge*, and *Apostacy*.

I had rather live as my Predecessour *Henry 3.* sometime did, on the Churches Almes, then violently to take the bread out of Bishops and Ministers mouths.

The next work will be *Ieroboam's* reformation, consecrating the meanest of the People to be Priests in *Israel*, to serve those Golden Calves who have enriched themselves with the Churches Patrimony & Dowry; which how it thrived both with Prince, Priests & People, is well enough known: And so it will be here, when from the ruination of Kings and Queens, which have beene nursing Fathers and Mothers of this Church, it shall be at their allowance, who have already discovered, what hard Fathers, and Stepmothers they will be.

If

If the poverty of *Scotland* might, yet the plenty of *England* cannot excuse the envy and rapine of the Churches Rights and Revenues.

I cannot so much as pray God to prevent those sad consequences, which will inevitably follow the parity and povertie of Minsters, both in Church and State; since I think it no lesse than a mocking and tempting of God, to desire him to hinder those mischiefs whose occasions and remedies are in our owne power, it being every mans sinne not to avoid the one, and not to use the other.

There are waies enough to reaire the breaches of the State without the ruines of the Church; as I would be a Restorer of the one, so I would not be an Oppressour of the other, under the pretence of Publique Debts: The occasions contracting them were bad enough, but such a discharging of them would be much worse; I pray God neither I, nor Mine, may be necessary to either.

To thee, O Lord, doe I addresse My prayer, beseeching thee to pardon the rashnesse of My Subjects Swearings, and to quicken their sense and observation of those just, morall, and indispensible bonds, which thy word, and the Lawes of this Kingdome have laid upon their Consciences; From which no pretensions of Pietie and Reformatio:

formation are sufficient to absolve them, or to engage them to any contrary practises.

Make them at length seriously to consider, that nothing violent and injurious can be religious.

Thou allowest no mans committing sacriledge under the Zeale of abhorring Idols.

Suffer not sacrilegious designes to have the countenance of religious ties.

Thou hast taught us by the wisest of Kings, that it is a snare to take things that are holy, and after Vows to make enquiry.

Ever keep thy Servant from consenting to perjurious and sacrilegious rapines, that I may not have the brand and curse to all posteritie of robbing Thee and thy Church, of what thy bountie hath given us, and thy clemencie hath accepted from us, wherewith to encourage Learning and Religion.

Though My Treasures are Exhausted, My Revenues Diminished, and My Debts Encreased, yet never suffer Me to be tempted to use such profane Reparations; least a coal from thine Altar set such a fire on my Throne and Conscience as will be hardly quenched.

Let not the Debts and Engagemens of the Publique, which some mens folly and prodigalitie hath contracted, be an occasion to impoverish thy Church.

The State may soone recover, by thy blessing of peace upon us; The Church is never likely, in
times,

en- times, where the Charity of most men is growne so
 bat cold, and their Religion so illiberall.

ge Continue to those that serve Thee and thy
 un- Church all those encouragements, which by the will
 at of the pious Donours, and the justice of the Lawes
 er are due unto them; and give them grace to deserve
 and use them, aright to thy glory, and the reliefe
 of the poore; That thy Priests may be cloathed with
 righteousnesse, and the poore may be satisfied with
 bread.

Let not holy things be given to Swine, nor the
 Churches bread to Dogs; rather let them goe about
 the City, grin like a Dog, and grudge that they are
 not satisfied.

Let those sacred morsels, which some men have
 already by violence devoured never digest with
 them, nor theirs; Let them be as Naboth's Vi-
 neyard to Ahab, gall in their mouths, rottenneſſe
 to their names, a moth to their Families, and a
 sting to their Consciences.

Break in sunder, O Lord, all violent and sacri-
 legious Confederations, to doe wickedly and inju-
 riously.

Divide their hearts and tongues who have ban-
 dyed together against the Church and State, that the
 folly of such may be manifest to all men, and proceed
 no further.

But so favour My righteous dealing, O Lord,
 that in the mercies of thee, the most High, I may
 never miscarry.

15. *Upon the many Jealousies raised, and Scandals cast upon the KING, to stirre up the People against Him.*

IF I had not My own Innocency, and Gods protection, it were hard for Me to stand out against those stratagems & conflicts of malice, which by Falsities seek to oppress the Truth; and by Jealousies to supply the defect of Reall causes, which might seem to justifie so unjust Engagements against Me.

And indeed, the worst effects of open Hostilitie come short of these Designs: For, I can more willingly loose my Crownes, than My Credit; nor are My Kingdomes so deare to Me, as My Reputation and Honour.

Those must have a period with My life; but these may survive to a glorious kind of Immortality, when I am dead and gone: A good name being the embalming of Princes, and a sweet consecrating of them to an Eternity of love and gratitude among Posterity.

Those foule and false aspersions were secret engines at first employed against My peoples love of Me: that undermining their opinion and value of Me, My enemies, and theirs too, might

might at once blow up their affections, and batter down their loyalty.

Wherein yet I thanke God, the detriment of My Honour is not so afflictive to Me, as the sin and danger of My peoples soules, whose eyes once blinded with such mists of suspicions, they are soone mis-led into the most desperate precipices of actions: wherein they do not only, not consider their sin and danger, but glory in their zealous adventures; while I am rendred to them so fit to be destroyed, that many are ambitious to merit the name of My Destroyers; Imagining they then feare God most, when they least honour their King.

I thanke God, I never found but My pity was above My anger; nor have My passions ever so prevailed against Me, as to exclude My most compassionate prayers for them; whom devout errors more than their owne malice have betrayed to a most religious Rebellion.

I had the Charity to interpret, that most part of My Subjects fought against my supposed Errours, nor My Person; and intended to mend Me, not to end Me: And I hope that God pardoning their Errours, hath so farre accepted and answered their good intentions, that as he hath yet preserved Me, so he hath by these afflictions prepared Me, both to doe him better service, and My people more good, than hitherto I have done.

licious persons need good inventions; that their calumnies may fit every mans fancy; and what their reproaches want of truth, they may make up with number and shew.

My patience (I thank God) will better serve Me to bear, and my charity to forgive, than My leisure to answer the many false Aspersions which some men have cast upon Me.

Did I not more consider My Subjects Satisfaction, then My own Vindication; I should never have given the malice of some men that pleasure, as to see Me take notice of, or remember what they say, or object.

I would leave the Authors to be punished by their own evill manners, and seared Consciences, which will, I believe, in a shorter time then they be aware of, both confute and revenge all those black and false Scandalls, which they have cast on Me; And make the world see, there is as little truth in them, as there was little worth in the broaching of them, or Civility, (I need not say Loyalty) in the not-suppressing of them; whose credit and reputation, even with the people, shall ere long be quite blasted by the breath of that same furnace of popular obloquy, and detraction, which they have studied to heat and inflame to the highest degree of infamy, and wherein they have sought to cast and consume My Name and Honour.

First,

First, nothing gave me more cause to suspect, and search My own Innocency; then when I observed so many forward to engage against Me, who had made great professions of singular pietie; For this gave to vulgar minds so bad a reflection upon Me, and My Cause, as if it had been impossible to adhere to Me, and not withall part from God; to think or speak well of Me, and not to Blaspheme him; so many were perswaded that these two were utterly inconsistent, to be at once Loyall to Me, and truly Religious toward God.

Not but that I had (I thank God) many with Me, which were both Learned and Religious, (much above that ordinarie size, and that vulgar proportion, wherein some men glory so much) who were so well satisfied in the cause of My sufferings, that they chose rather to suffer with Me, then forsake Me.

Nor is it strange that so Religious Pretensions as were used against Me, should be to many well-minded men a great temptation to oppose Me; Especially, being urged by such popular Preachers, as think it no sin to lie for God, and what they please to call Gods Cause, cursing all that will not curse with them; looking so much at, and crying up the goodnesse of the end propounded, that they consider not the lawfulness of the means used,

nor the depth of the mischief, chiefly plotted and intended.

The weaknesse of these mens judgments must be made up by their clamours and activitie.

It was a great part of some mens Religion to scandalize Me and Mine, they thought their could not be true, if they cryed not down Mine as false.

I thank God, I have had more triall of his grace, as to the constancy of My Religion in the Protestant profession of the Church of *England*, both abroad, and at home, than ever they are like to have.

Nor doe I know any exception, I am so liable to, in their opinion, as too great a fixednesse in that Religion, whose judicious and solid grounds, both from Scripture and Antiquity, will not give My Conscience leave to approve or consent to those many dangerous and divided Innovations, which the bold Ignorance of some men would needs obtrude upon Me, and My People.

Contrary to those well tried foundations both of Truth, and Order, which men of far greater Learning, and clearer Zeal, have settled in the Confession and Constitution of this Church in *England*, which many former Parliaments in the most calme, and unpassionate times, have oft confirmed; In which I shall ever, by Gods help, persevere, as be-
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believing it hath most of Primitive Truth and Order.

Nor did My using the assistance of some Papists, which were my Subjects, any way fight against my Religion, as some men would needs interpret it: especially those who least of all men cared whom they employed, or what they said, and did, so they might prevaile.

'Tis strange that so wise men, as they would be esteemed, should not conceive, That differences of perswasion in matters of Religion may easily fall out, where there is the sameness of dutie, Allegiance, and subjection. The first they owne as men, and Christians to God; the second, they owe to Me in Common, as their KING; different professions in point of Religion cannot (any more than in civill Trades) take away the communitie of relations either to Parents, or to Princes: And where is there such an *Oglio* or medley of various Religions in the world againe, as those men entertaine in their service (who find most fault with Me) without any scruple, as to the diversitie of their Sects and Opinions?

It was, indeed, a foule and indelible shame, for such as would be couned Protestants, to enforce Me, a declared Protestant, their Lord and King, to a necessary use of Papists, or any other, who did but their dutie to help Me to defend My selfe.

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Nor

Nor did I more than is lawfull for any King
in such exigents to use the aide of any his Sub-
jects.

I am sorry the Papists should have a great
sense of their Allegiance, than many Pro-
testant Professours; who seeme to have learned
and to practise the worst Principles of
worst Papists.

Indeed, it had been a very impertinent and
unseasonable scruple in Me, (and very plausi-
ble no doubt to My Enemies) to have been
then disputing the points of different beliefe
in My Subjects when I was disputed with
Swords points: and when I needed the helpe
of My Subjects as men, no lesse then their
prayers as Christians.

The noise of My Evil Counsellours was
another usefull device for those, who were
patient any mens counsells but their own
should be followed in Church and State; who
were so eager in giving Me better counsell
they would not give me leave to take it with
freedome, as a Man; or honour, as a King
making their counsells more like a drench
must be powred downe, than a draught which
might be fairly and leisurely dranke, if I liked
it.

I will not justifie beyond humane error
and frailties My selfe, or My Counsellours
They might be subject to some miscarriage

yet such as were farre more reparable by second and better thoughts, than those enormous extravagances, wherewith some men have now even weldred, and almost quite lost both Church and State.

The event of things at last will make it evident to My Subjects, that had I followed the worst Counsels, that my worst Counsellours ever had the boldnesse to offer to Me, or My selfe any inclination to use; I could not so soone have brought both Church and State in three flourishing Kingdomes, to such a *chaos* of confusions, and Hell of miseries, as some have done; out of which they cannot, or will not in the midst of their many great advantages, redeeme either Me, or My Subjects.

No Men were more willing to complaine, than I was to redresse what I saw in Reason was either done or advised amisse; and this I thought I had done, even beyond the expectation of moderate men: who were sorry to see Me prone even to injure My self, out of a Zeal to relieve My Subjects.

But other mens insatiable desire of revenge upon Me, My Court, and my Clergie; hath wholly beguiled both Church and State, of the benefit of all My, either Retractions, or Concessions; and withall, hath deprived all those (now so zealous Persecutors) both of the

comfort and reward of their former pretended persecutions, wherein they so much glorie among the vulgar; and which, indeed, a true humble Christian will so highly prize, as rather not to be relieved, then be revenged, so to be bereaved of that Crowne of Christ. Patience, which attends humble and injured sufferers.

Another artifice used to withdraw My peoples affections from Me, to their designs, was The noise and ostentation of libertie, which men are not more prone to desire, then unable to bear in the popular sense; which is to do what every man liketh best.

If the Divinest libertie be to will what men should, and to do what they so will, according to Reason, Lawes, and Religion; I envie not My Subjects that libertie, which is all I desire to enjoy My self; So farre am I from the desire of oppressing theirs: Nor were those Lords and Gentlemen which assisted Me so prodigious of their liberties, as with their Lives and Fortunes to helpe on the enslaving of themselves and their posterities.

As to Civill Immunities, none but such as desire to drive on their Ambitious and Covetous designs over the ruines of Church and State, Prince, Peers, and People, will ever desire greater Freedomes then the Lawes allow; whose bounds good men count the

Orn

Ornament and Protection ; others their Ma-
tracles and Oppression.

Nor is it just any man should expect the
reward and benefit of the Law, who despi-
seth its rule and direction ; losing justly his
safety while he seeks an unreasonable li-
berty.

Time will best informe My Subjects, that
those are the best preservers of their true liber-
ties, who allow themselves the least licentious-
nesse against, or beyond the Lawes.

They will feele it at last to their cost, that it
is impossible those men should be really ten-
der of their fellow-subjects liberties, who have
the heardinesse to use their King with so severe
restraints ; against all Lawes, both Divine and
Humane, under which, yet, I will rather perish,
then complaine to those, who want nothing
to compleat the mirth, and triumph, but such
musick.

in point of true conscientious tendernesse
(attended with humility and meeknesse, not
with proud and arrogant activity, which seeks
to hatch every egge of different opinion to a
Faction or Schisme) I have oft declared, how
little I desire My Lawes and Scepter should
intrench on Gods Sovereignty, which is the
only King of mens Consciences ; and yet he
hath laid such restraints upon men, as com-
mands them to be subject for Conscience sake,

giving no men liberty to breake the Law established, further then with meekenesse and patience, they are content to suffer the penalties annexed, rather then perturb the publique Peace.

The truth is, some mens thirst after Noveltyes, others despair to relieve the necessities of their Fortunes, or satisfie their Ambition, in peaceable times, (distrusting Gods providence, as well as their own merits) were the secret (but principall) impulsives to these popular Commotions, by which Subjects have bene perswaded to expend much of those plentiful estates they got, and enjoyed under My Government, in peaceable times; which yet must now be blasted with all the odious reproaches, which impotent malice can invent, and my selfe exposed to all those contempts, which may most diminish the Majesty of a King, and encrease the ungratefull insolencies of my People.

For mine Honour, I am well assured, that as mine innocencie is cleare before God, in point of any calumnies they object, so My reputation shall like the Sun (after Owles and Bats have had their freedome in the night and darker times) rise and recover it self to such a degree of splendour, as those ferall birds shall be grieved to behold, and unable to bear. For never were any Princes more glorious, than

than those whom God hath suffer'd to be try-
ed in the furnace of afflictions by their injuri-
ous Subjects.

And who knows but the just and mercifull
God will doe Me good, for some mens hard,
false, and evill speeches against Me; wherein
they speak rather what they wish, than what
they believe, or know.

Nor can I suffer so much in point of Ho-
nour, by those rude and scandalous Pamphlets
(which like fire in great conflagrations, flie up
and downe to set all places on like flames)
than those men doe, who pretending to so
much piety, are so forgetfull of their duty to
God and Me: By no way ever vindicating the
Majesty of their KING against any of those,
who contrary to the precept of God, and
precedent of Angells, *speake evill of dignities,*
and bring rayling accusations against those, who
are honoured with the name of Gods.

But 'tis no wonder if men not fearing God,
should not Honour their KING.

They will easily contemne such shadowes of
God, who reverence not that Supreme, and
adorable Majesty, in comparison of whom all
the glory of Men and Angels is but obscurity;
yet hath he graven such Characters of divine
Authority, and Sacred Power upon Kings, as
none may without sin seek to blot them out.
Nor shal their black veiles be able to hide the

shining of My face, while God gives Me a T
heart frequently and humbly to converse with
him, from whom alone are all the radiations
of true glory and majesty.

Thou, O Lord, knowest My reproach, and my dishonour, My Adversaries are all before thee.

My Soule is among Lyons, among them that are set on fire, even the Sons of Men; whose teeth are spears and arrowes; their tongue a sharp sword.

Mine enemies reproach Me all the day long, and those that are mad against Me are sworn together.

O My God, how long shall the sonnes of men turn My glory into shame? how long shall they love vanity, and seeke after lies?

Thou hast heard the reproaches of wicked men on every side. Hold not thy peace, lest My Enemies prevaile against me, and lay mine Honour in the dust.

Thou, O Lord, shall destroy them that speak lies: the Lord will abhorre both the bloud-thirsty, and deceitfull men.

Make my righteousness to appeare as the light, and mine innocency to shine forth as the Sun at noone day.

Suffer not my silence to betray mine innocence, nor my displeasure, my patience; That after my Saviours example, being reviled, I may not revile againe; and being cursed by them, I may blesse them.

Thou

Thou that wouldst not suffer Shimei's tongue to
go unpunished; when by thy judgements on David
he might seem to iustifie his disdainfull reproaches,
give me grace to intercede with thy mercy for these
my enemies, that the reward of false and lying
tongues, even hot burning coales of eternall fire,
may not be brought upon them.

Let my prayers, and patience, be as water to coole
and quench their tongues, who are already set on fire
with the fire of Hell, and tormented with those ma-
licious flames.

Let me be happy to refute, and put to silence their
evil-speaking by well doing; and let them enjoy not
the fruit of their lips, but of my prayer for their
repentance, and thy pardon.

Teach me Davids patience and Hezekiah's de-
votion, that I may look to thy mercy through mans
malice, and see thy justice in their sin.

Let Sheba's seditious speeches, Rabshekah's
railling, and Shimei's cursing, provoke, as my
humble prayer to thee, so thy renewed blessing to-
ward me.

Though they curse, doe thou blesse, and I shall be
blessed; and made a blessing to my people.

That the stone, which some builders refuse, may
become the head-stone of the corner.

Looke downe from heaven, and save me, from the
reproach of them that would swallow me up.

Hide me in the secret of thy presence, from the
pride of man, and keepe me from the strife of
tongues.

16. *Upon the Ordinance against
the Common Prayer-Booke.*

IT is no newes to have all Innovations ushered in with the name of Reformation in Church and State, by those, who seeking to gaine reputation with the Vulgar for their extraordinary parts, and piety, must needs undoe what ever was formerly settled never so well and wisely.

So hardly can the pride of those that study Novelties, allow former times any share of degree of wisdom or godlinesse.

And because matter of prayer and devotion to God justly beares a great part in Religion, (being the Soules more immediate converse with the Divine Majesty) nothing could be more plausible to the People than to tel them, They served God amisse in that point.

Hence our publique Liturgy, or Formes of constant Prayers must be (not amended, in what upon free and publique advice might seem to sober men inconvenient for matter of manner, to which I should easily consent, but) wholly cashiered, & abolished, and after many popular contempts offered to the Booke, and those that used it according to their Consciences, and the Lawes in force, it must be crucified

crucified by an Ordinance, the better to please either those men, who gloried in their extemporary veyne and fluency: or others, who conscious to their owne formality in the use of it, thought they fully expiated their sin of not using it aright, by laying all the blame upon it, & a totall rejection of it as a dead letter, thereby to excuse the deadnesse of their hearts.

As for the matter contained in the Booke, sober and learned men have sufficiently vindicated it against the cavils and exceptions of those, who thought it a part of piety to make what profane objections they could against it; especially for Popery & Superstition; whereas no doubt the Lyurgy was exactly conformed to the doctrine of the Church of *England*; and this by all Reformed Churches is confessed to be most sound and Orthodox.

For the manner of using Set and prescribed Formes, there is no doubt but that wholsome words being knowne and fitted to mens understandings, are soonest received into their hearts, and aptest to excite and carry along with them judicious and fervent affections.

Nor doe I see any reason why Christians should be weary of a well-composed Liturgy (as I hold this to be) more than of all other things, wherein the Constancy abates nothing of the excellency and usefulness.

I could never see any Reason, why any Christian

stian should abhor, or be forbidden to use the same Formes of prayer, since he praies to the same God, believes in the same Saviour, professeth the same Truths, reades the same Scriptures, hath the same duties upon him, and feels the same dayly wants for the most part, both inward and outward, which are common to the whole Church.

Sure we may as well before-hand know what we pray, as to whom we pray; and in what words, as to what sence; when we desire the same things, what hinders we may not use the same words? our appetite and digestion too may be good when we use, as we pray for, *our daily bread.*

Some men, I heare, are so impatient not to use in all their devotions their own invention, and gifts, that they not only disuse (as too many) but wholly cast away and contemn the *Lords Prayer*; whose great guilt is, that it is the warrant and originall pattern of all set Liturgies, in the Christian Church.

I ever thought that the proud ostentation of mens abilities for invention, and the vaine affectations of variety for expressions, in Publique prayer, or any sacred administrations, merits a greater brand of sin, than that which they call Coldnesse and Barrennesse: Nor are men in those novelties lesse subject to formall and superficiall tempers (as to their hearts) than

than in the use of constant Formes, where not the words, but mens hearts are too blame.

I make no doubt but a man may be very formal in the most extemporary varietie; and very fervently devout in the most wonted expressions: Nor is God more a God of varietie, than of constancie: Nor are constant Formes of Prayers more likely to flat, and hinder the Spirit of prayer, and devotion, than un-premeditated and confused varietie to distract, and lose it.

Though I am not against a grave, modest, discreet, and humble use of Ministers gifts, even in publique, the better to fit, and excite their owne, and the Peoples affections to the present occasions; yet I know no necessity why private and single abilities should quite jumble out, and deprive the Church of the joynt abilities and concurrent gifts of many learned and godly men; such as the Composers of the Service-Booke were; who may in all reason be thought to have more of gifts and graces enabling them to compose with serious deliberation & concurrent advise, such Forms of prayers, as may best fit the Churches common wants, informe the Hearers understanding, and stirre up that fiduciary and fervent application of their spirits (wherein consists the very life and soule of prayer, and that so much pretended Spirit of prayer) than any private

private man by his solitarie abilities can be presumed to have; which, what they are many times (even there, where they make a great noise and shew) the affectations, emptiness, impertinencie, rudenesse, confusions, flatness, levity, obscurity, vain, and ridiculous repetitions, the senselesse, and oft-times blasphemous expressions; all these burthened with a most tedious and intolerable length, do sufficiently convince all men, but those who glory in the Pharisaick way.

Wherein men must be strangely impudent, flatterers of themselves, not to have an infinite shame of what they so do and say, in things of so sacred a nature, before God and the Church, after so ridiculous, and indeed, profane a manner.

Nor can it be expected, but that in duties of frequent performance, as Sacramentall administrations, and the like, which are still the same; Ministers must either come to use their own Formes constantly, which are not like to be so sound, or comprehensive of the nature of the duty, as Formes of Publick composition; or else they must every time affect new expressions when the subject is the same; which can hardly be presumed in any mans greatest sufficiencies not to want (many times) much of that compleatnesse, order, and gravitie, becomming those duties; which by this means are

are exposed at every celebration to every Ministers private infirmities, indispositions, errors, disorders, and defects, both for judgement and expression.

A serious sense of which inconvenience in the Church unavoidably following every mans severall manner of officiating, no doubt, first occasioned the wisdom and pietie of the Ancient Churches, to remedy those mischiefs, by the use of constant Liturgies of Publick composeure.

The want of which I believe this Church will sufficiently feele, when the unhappy fruits of many mens un-governed ignorance, and confident defects, shall be discovered in more errors, schismes, disorders, and uncharitable distractions in Religion, which are already but too many, the more the pittie.

However, if violence must needs bring in, and abett those innovations, (that men may not seeme to have nothing to do) which Law, Reason, and Religion forbids, at least to be so obtruded, as wholly to juttle out the publick Liturgie.

Yet nothing can excuse that most unjust and partiall severitie of those men, who either lately had subscribed to, used and maintained the Service-book; or refusing to use it, cryed out of the rigour of Laws and Bishops, which suffered them not to use the libertie of
their

their Consciences, in not using it.

That these men (I say) should so suddenly change the Lyturgie into a Directory, as if the Spirit needed helpe for invention, though not for expressions ; or as if matter prescribed did not as much stint and obstruct the Spirit, as if it were cloathed in, and confined to, fit words: (So slight and easie is that Legerdemain which will serve to delude the vulgar.)

That further, they should use such severitie as not to suffer without penaltie, any to use the Common-Prayer-Book publickly, although their Consciences bind them to it, as a duty of Pietie to God, and Obedience to the Lawes.

Thus I see, no men are prone to be greater Tyrants, and more rigorous exacters upon others to conform to their illegall novelties, then such, whose pride was formerly least disposed to the obedience of lawfull Constitutions; and whose licentious humours most pretended Conscientious liberties, which freedom, with much regret they now allow to Me, and My Chaplains, when they may have leave to serve Me, whose abilities, even in their extemporarie way comes not short of the others, but their modestie and learning farre exceeds the most of them.

But this matter is of so popular a nature, as some men knew it would not bear learned and sober debates, lest being convinced by the evidence

dence of Reason, as well as Lawes, they should have been driven either to sin more against their knowledge, by taking away the Liturgy; or to displease some faction of the people by continuing the use of it.

Though I believe they have offended more considerable men, not onely for their numbers and estate, but for their weighty and judicious piety, than those are, whose weaknesse or giddinesse they sought to gratifie by taking it away.

One of the greatest faults some men found with the Common-Prayer-Book, I believe, was this, That it taught them to pray so oft for Me; to which Petitions they had not Loyalty enough to say *Amen*, nor yet Charity enough to forbear Reproaches, and even Cursings of Me in their own formes, instead of praying for Me.

I wish their Repentance may be their only punishment; that seeing the mischiefes which the disuse of publique Liturgies hath already produced, they may restore that credit, use, and reverence to them, which by the ancient Churches were given to Set Formes of sound and wholsome words.

And thou, O Lord, which art the same God, blessed for ever: whose mercies are full of variety, and yet of constancy; Thou deniest us not a

new and fresh sense of our old and daily wants; nor despisest renewed affections joyned to constant expressions.

Let us not want the benefit of thy Churches united and well-advised Devotions.

Let the matters of our prayers be agreeable to thy will, which is alwayes the same, and the fervency of our spirits to the motions of thy holy Spirit in us.

And then we doubt not, but thy spirituall petitions are such, as thou art neither to be pleased with affected Novelties for matter or manner, nor offended with the pious constancy of our petitions in them both.

Whose variety or constancy thou hast no where either forbidden or commanded, but leste them to the piety and prudence of thy Church, that both may be used, neither despised.

Keep men in that pious moderation of their judgments in matters of Religion; that their ignorance may not offend others, nor their opinion of their owne abilities tempt them to deprive others of what they may lawfully and devoutly use, to help their infirmities.

And since the advantage of Errour consists in novelty and variety, as Truths in unity and constancy: Suffer not thy Church to be pestered with errors, and deformed with undecencies in thy service, under the pretence of variety and novelty. Nor to be deprived of truth, unity, and order,

der, under this fallacy, That constancy is the cause of formality.

Lord keep us from formall Hypocrisie in our own hearts, and then wee know that praying to thee, or praising of thee (with David, and other holy men) in the same formes cannot hurt us.

Give us wisdom to amend what is amisse within us, and there will be lesse to amend without us.

Evermore defend and deliver thy Church from the effects of blind zeale, and over-bold devotion.

17. Of the differences between the KING and the two Houses, in point of Church-Government.

TOUCHING the GOVERNMENT of the Church by Bishops, the common Jealousie hath been, that I am earnest and resolute to maintaine it, not so much out of piety, as policy and reason of State.

Wherein so far indeed reason of State doth induce Me to approve that Government above any other, as I find it impossible for a Prince to preserve the State in quiet, unlesse he hath such an influence upon Church-men; and they such a dependance on Him, as may

best reſtraine the ſeditious exorbitancies of Miniſters tongues ; who with the Keyes of Heaven have ſo farre the Keyes of the Peoples hearts, as they prevaile much by their Oratory to let in, or ſhut out, both Peace and Loyalty.

So that, being (as KING) intruſted by God, and the Lawes, with the good both of Church and State ; I ſee no Reason I ſhould give up, or weaken by any change, that power and influence which in right and reaſon I ought to have over both.

The moving Biſhops out of the Houſe of Peers (of which I have elſewhere given an account) was ſufficient to take off any ſuſpicion, that I encline to them for any uſe to be made of their Votes in State affaires : Though indeed I never thought any Biſhop worthy to ſit in that Houſe, who would not Vote according to his Conſcience.

I muſt now in Charity be thought deſirous to preſerve that Government in its right conſtitution, as a matter of Religion ; wherein both My judgement is fully ſatiſfied, that it hath of all other the fullſt Scripture grounds, and alſo the conſtant praſtiſe of all Chriſtian Churches ; till of late yeares, the tumultuarienneſſe of People, or the factiouſneſſe and pride of Preſbyters, or the covetouſneſſe of ſome States and Princes, gave occaſion to ſome mens wits to invent new models, and propoſe them

them under specious titles of *Christs Government, Scepter, and Kingdome* ; the better to serve their turnes, to whom the change was beneficiall.

They must give Me leave, having none of their temptations to invite Me to alter the Government of Bishops, (that I may have a title to their Estates) not to believe their pretended grounds to any new wayes: contrary to the full, and constant testimony of all Histories, sufficiently convincing unbiaised men; that as the Primitive Churches were undoubtedly governed by the Apostles and their immediate Successours the first and best Bishop; so it cannot in reason or charity be supposed, that all Churches in the world should either be ignorant of the rule by them prescribed, or so soon deviate from their divine and holy patterne: That since the first Age, for 1500 yeares not one Example can be produced of any settled Church, wherein were many Ministers and Congregations, which had not some Bishop above them, under whose jurisdiction and government they were.

Whose constant and universall practise agreeing with so large, and evident Scripture-directions, & examples, as are set down in the Epistles to *Timothy* and *Titus*, for the setting of that Government, not in the persons onely of *Timothy* and *Titus*, but in the succession;

(the want of Government being that, which the Church can no more dispence with, in point of welbeing, than the want of the Word and Sacraments, in point of being)

I wonder how men came to looke with so envious an eye upon Bishops power and authority, as to oversee both the Ecclesiasticall use of them, and Apostolicall constitution; which to Me seems no lesse evidently set forth as to the maine scope and designe of those Epistles, for the setting of a peculiar Office, Power, and Authority in them as President Bishops above others, in point of Ordination, Censures, and other acts of Ecclesiasticall discipline; then those shorter characters of the qualities and duties of Presbyter-Bishops, and Deacons, are described in some parts of the same Epistles; who in the latitude and community of the name were then, and may now not improperly be call'd *Bishops*; as to the oversight and care of single Congregations, committed to them by the Apostles, or other Apostolicall Bishops, who (as *Timothy* and *Titus*) succeeded them in that ordinary power, there assigned over large divisions, in which were many Presbyters.

The humility of those first Bishops avoiding the eminent title of Apostles, as a name in the Churches stile appropriated from its common notion (of a Messenger, or one sent) to that speciall

special dignity which hath extraordinary call, mission, gifts, and power immediately from Christ: they contented themselves with the ordinary titles of Bishops and Presbyters, untill use, (the great Arbitrator of words, and Master of language) finding reason to distinguish by a peculiar name those persons, whose power and office were indeed distinct from, and above all other in the Church, as succeeding the Apostles in the ordinary and constant power of governing the Churches, (the honour of whose name they modestly, yet commendably declined) all Christian Churches (submitting to that speciall authority) appropriated also the name of *Bishop*, without any suspicion or reproach of arrogancy, to those, who were by Apostolical propagation rightly descended and invested into that highest and largest power of governing even the most pure and Primitive Churches: which, without all doubt had many such holy Bishops, after the pattern of *Timothy* and *Titus*; whose speciall power is not more clearly set down in those Epistles (the chief grounds and limits of all Episcopall claim, as from divine right) then are the characters of these perilous times, and those men that make them such; who not enduring sound doctrine, and cleare testimonies of all Churches practise, are most perverse Disputers, and proud Usurpers, against

true Episcopacy: who, if they be not Tray-
tours and Boasters, yet they seem to be ver-
covetous, heady, high-minded; inordinate
and fierce, lovers of themselves, having much
of the forme, little of the power of godlinesse.

Who, by popular heaps of weak, light, and
unlearned Teachers, seek to overlay and smother
the pregnancy & authority of that power
of Episcopall Government, which, beyond
all equivocation and vulgar fallacy of names,
is most convincingly set forth, both by Scrip-
ture, and all after Histories of the Church.

This I write rather like a Divine, than a
Prince, that Posterity may see (if ever these
Papers be publique) that I had faire grounds
both from Scripture-Canons, & Ecclesiasticall
examples, whereon My judgement was stated
for Episcopall Government.

Nor was it any policy of State, or obstinacy
of will, or partiality of affection, either to the
men, or their Function which fixed Me: who
cannot in point of worldly respects be so con-
siderable to Me as to recompence the injuries
and losses I, and My dearest relations with My
Kingdomes, have sustained, and hazarded,
chiefly at first upon this quarrell.

And not onely in Religion, of which, Scrip-
ture is the best rule, and the Churches Univer-
sall practice the best commentary, but also in
right reason, and the true nature of Govern-
ment,

ment, it cannot be thought that an orderly Subordination among Presbyters, or Ministers, should be any more against Christianity, then it is in all secular and civill Governments, where parity breeds Confusion and Faction.

I can no more beleieve, that such order is inconsistent with true Religion, then good features are with beauty, or numbers with harmony.

Nor is it likely that God, who appointed severall orders, & a Prelacie, in the government of his Church, among the Jewish Priests, should abhor or forbid them among Christian Ministers; who have as much of the principles of schisme and division as other men; for preventing and suppressing of which, the Apostolicall wisdom (which was divine) after that Christians were multiplied to many Congregations, and Presbyters with them, appointed this way of Government, which might best preserve order and union with Authority.

So that I conceive it was not the favour of Princes, or ambition of Presbyters, but the wisdom and piety of the Apostles, that first settled Bishops in the Church; which Authority they constantly used, and enjoyed in those times, which were purest for Religion, though sharpest for Persecution.

Not that I am against the managing of this

Pre-

Presidency and Authority in one man, by the joynt Counsell and consent of many Presbyters: I have offered to restore that, as a fit means to avoyd those Errours, Corruptions, and Partialities which are incident to any one man; Also to avoyd Tiranny, which becomes no Christians, least of all Church-men; besides, it will be a meanes to take away that burden, and *odium* of affairs, which may lie too heavy on one mans shoulders, as indeed I thinke it formerly did on the Bishops here.

Nor can I see what can be more agreeable both to Reason and Religion, then such a frame of Government which is. paternall, not Magisteriall; and wherein not onely the necessity of avoyding Faction and Confusion, Emulations and Contempts, which are prone to arise among equals in power and function; but also the difference of some Ministers gifts, and aptitudes for Government above others, doth invite to imploy them, in reference to their Abilities, wherein they are eminent.

Nor is this judgement of Mine touching Episcopacy, any pre-occupation of opinion, which will not admit any oppositions against it: It is well knowne I have endeavoured to satisfie My self in what the chiefe Patrons for other wayes can say against this, or for theirs: And I finde they have, as far lesse of Scripture grounds, and of Reason; so for example,

amples, and practice of the Church, or testimonies of Histories, they are wholly destitute wherein the whole stream runs so for Episcopacy, that there is not the least rivulet for any others.

As for those obtruded examples of some late reformed Churches, for many retain Bishops still) whom necessity of times and affaires rather excuseth, then commendeth for their inconformity to all Antiquity; I could never see any reason why Churches orderly reformed and governed by Bishops should be forced to conforme to those few, rather then to the Catholicke example of all Ancient Churches, which needed no Reformation: And those Churches at this day, who Governed by Bishops in the Christian world, are many more then Presbyterians or Independents can pretend to be; All whom the Churches in My three Kingdomes lately governed by Bishops, would equalize (I think) if not exceed.

Nor is it any point of wisdom or charity, where Christians differ, (as many do in some points) there to widen the differences, and at once to give all the Christian world (except a handfull of some Protestants) so great a scandall in point of Church-government; whom, though you may convince of their Errours in some points of Doctrine, yet you shall

shall never perswade them, that to complete their Reformation, they must necessarily desert, and wholly cast off that Government which they, and all before them have ever owned as Catholick, Primitive, and Apostolical: So far, that never Schismatics, Hereticks, (except those Arians) have strayed from the Unity, and Conformity of the Church in that point; ever having Bishops above Presbyters.

Besides, the late generall approbation and submission to this Government of Bishops, by the Clergy, as well as the Laity of these Kingdomes, is a great confirmation of My Judgment; and their inconstancy is a great prejudice against their novelty; I cannot in charity so far doubt of their learning or integrity, as if they understood not what heretofore they did or that they did confirm contrary to their conscience; So that their facility and levity is never to be excused, who, before ever the point of Church government had any free & impartial debate, contrary to their former Oathes and practice, against their obedience to the Lawes in force, and against My consent, have not only quite cryed down the government by Bishops; but have approved and encouraged the violent and most illegall stripping all the Bishops, and many other Church-men, of all their due Authority and Revenues, even to the

ple selling away, and utter alienation of those
Church-lands from any Ecclesiasticall uses :
no great a power hath the stream of times, and
the prevalency of parties over some mens
judgements ; of whose so sudden and so totall
change, little reason can be given, besides the
Army comming into England.

But the folly of these men will at last punish
it self, and the Desertors of Episcopacy will
appeare the greatest Enimies to, and betrayers
of their owne interest : for Presbitery is ne-
ver so considerable or effectually, as when it is
joyned to, and crowned with Episcopacy. All
Ministers wil find as great a difference in point
of thriving, between the favour of the People,
and of Princes, as plants doe between being
watered by hand, or by the sweet and liberall
dews of Heaven.

The tenuity and contempt of Clergy-men
will soone let them see, what a poore carcasse
they are, when parted from the influence of
that Head, to whose Supremacy they have
been sworne.

A little moderation might have prevented
great mischiefs ; I am firme to Primitive E-
piscopacy, not to have it extirpated, (if I can
hinder it.) Discretion without passion might
easily reforme, whatever the rust of times, or
indulgence of Laws, or corruption of man-
ners have brought upon it. It being a grosse
vulgar

vulgar error to impute to, or revenge upon the Function, the faults of times, or persons; which seditious and popular principle, and practise, all wise men abhorre.

For those secular additaments and ornaments of Authority, Civill Honour and state, which My Predecessours, and Christian Princes in all Countries have annexed to Bishops and Church-men; I look upon them but as just rewards of their learning, and piety, who are fit to be in any degree of Church Government; also enablements to works of Charity, and Hospitality, meet strengthening of their Authority in point of respect, and of service; which in peacefull times is hardly payed to any Governours by the measure of their vertues, so much, as by that of their states; Poverty and meanness exposing their and their Authority to the contempt of licentious minds, and manners, which persecutive Times much restrained.

I would have such men Bishops, as are more worthy of those encouragements, & best able to use them: if at any time My judgement should faile My good intention [made My error veniall: And some Bishops, I am sure, I had, whose learning, gravity, and piety, no men of any worth or forehead can deny: But of all men, I would have Church-men, especially the Governours to be redeemed from

that vulgar neglect; which (besides an innate principle of vicious opposition, which is in all men against those that seem to reprove, or restrain them) will necessarily follow both the Presbyterian parity, which makes all Ministers equal; and the Independent inferiority, which sets their Pastors below the People. This for My judgement touching Episcopacy, wherein (God knows) I doe not gratifie any designe or passion with the least perverting of Truth.

And now I appeale to God above, and all the Christian world, whether it be just for Subjects, or pious for Christians, by violence, and infinite indignities, with servile restraints to seek to force Me their KING and Sovereigne, as some men have endeavoured to do, against all these grounds of My judgement, to consent to their weak and divided novelties.

The greatest Pretender of them desires not more than I doe, That the Church should be governed, as Christ hath appointed, in true Reason, and in Scriptnre; of which, I could never see any drobable shew for any other waies: who either content themselves with the examples of some Churches in their infancie and solitude, when one Presbyter might serve one Congregation in the City or Countrey; or else they deny these most evident Truths, That the Apostles were Bishops over those

those Presbyters they ordained, as well as to
 ver the Churches they planted; and that, Go
 vernment being necessary for the Church
 wel being, when multiplied and sociated, mu
 also necessarily descend from the Apostles t
 others, after the example of that power an
 superiority, they had above others; whic
 could not end with their persons; since th
 use and ends of such Government still con
 tinue.

It is most sure, that the purest Primitive an
 best Churches flourished under Episcopacy
 and may so still, if ignorance, superstition, a
 varice, revenge, and other disorderly and dis
 loyall passions had not so blown up some
 mens minds against it, that what they want o
 Reason or Primitive Patterns, they supply
 with violence and oppression; wherein some
 mens zeale for Bishops Lands, Houses, and
 Revenues hath set them on worke to eate up
 Episcopacy: which (however other men e
 steem) to Me is no lesse sin, than Sacriledge
 or a robbery of God (the giver of all we have)
 of that portion which devout minds have
 thankfully given againe to him, in giving it to
 his Church and Prophets; through whose
 hands he graciously accepts even a cup of cold
 water, as a libation offered to himselfe.

Furthermore, as to My particular engage
 ment above other men, by an Oath agreeable

to My judgement, I am solemnly obliged to preserve that Government, and the Rights of the Church.

Were I convinced of the unlawfulness of the Function, as Antichristian, (which some men boldly, but weakly caluminate) I could soon, with Judgement, break that Oath, which erroneously was taken by Me.

But being daily by the best disquisition of truth, more confirmed in the Reason and Religion of that to which I am Sworn; How can any man that wisheth not My damnation, persuade Me at once to so notorious and combined sins, of Sacrilege and Perjury? besides the many personall Injustices I must doe to many worthy men, who are as legally invested in their Estates, as any, who seek to deprive them; and they have by no Law, been convicted of those crimes, which might forfeit their Estates and Lively-hoods.

I have oft wondred how men pretending to tenderneffe of Conscience, and Reformation, can at once tell Me, that My Coronation Oath binds Me to Consent to whatsoever they shall propound to Me, (which they urge with such violence) though contrary to all that Rationall and Religious freedom which every man ought to preserve; and of which they seem so tender of their own Votes; yet at the same time these men will needs persuade Me

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That

That I must, and ought to dispence with, and roundly break that part of My Oath, which binds Me (agreeable to the best light of reason and Religion I have) to maintain the Government, and legall Rights of the Church. 'Tis strange My Oath should be valid in that part which both My self, and all men in their own case, esteem injurious and unreasonable, being against the very naturall and essential liberty of our soules; yet it should be invalid and to be broken in another clause, wherein I think My self justly obliged, both to God and Man.

Yet upon this Rack chiefly have I been held so long, by some mens ambitious Covetousnesse, and sacrilegious Cruelty; torturing (with Me) both Church and State, in Civil dissentions; till I shall be forced to consent, and declare that I doe approve, what (God knowes) I utterly dislike, and in My Soul abhor; as many wayes highly against Reason, Justice, and Religion: and whereto, if I should shamefully, and dishonourably give My consent; yet should I not by so doing, satisfie the divided Interests and Opinions of those Parties, which contend with each other, as well as both against Me and Episcopacy.

Nor can My late condescending to the *scots* in point of Church government, be rightly objected

jected against Me, as an inducement for Me, to consent to the like in My other kingdoms; For it should be considered that Episcopacy was not so rooted and settled there, as 'tis here; nor I (in that respect) so strictly bound to continue it in that Kingdom as in this; for what I think in My judgment best, I may not think so absolutely necessary for all places, & at all times.

If any shall impute My yeelding to them, as My failing and sin, I can easily acknowledge it; but that is no argument to do so again, or much worse; I being now more convinced in that point: nor indeed hath My yeelding to them been so happy and successfull as to incourage Me to grant the like too he s.

Did see any thing more of Christ, as to Meeknesse, Justice, Order, Charity, and Loyalty in those that pretend to other modes of Government, I might suspect My judgment to be biassed, or fore-stalled with some prejudice and wontednesse of opinion; but I have hitherto so much cause to suspect the contrary in the manners of many of those men, that I cannot from them gaine the least reputation for their new wayes of Government.

Nor can I find that in any Reformed Churches (whose paternes are so cryed up and obtruded upon the Churches under My Dominion) that either Learning, or Religion, workes of Piety or Charity, have so flourished

beyond what they have done in My Kingdomes (by Gods blessing) which might make Me believe either Presbytery or Independency have a more benigne influence upon the Church and mens hearts and lives, than Episcopacy in its right constitution.

The abuses of which, deserve to be extirpated, as much as the use retained; for I thinke it far better to hold to primitive and uniforme Antiquity, than to comply with divided novelty.

A right Episcopacy would at once satisfie all just desires and interest of good Bishops, humble Presbyterers, and sober People; so as Church affaires should be mannaged neither with tyranny, purity, nor popularity; neither Bishops ejected, nor Presbyters despised, nor People oppressed.

And in this integrity both of My Judgment and Conscience, I hope God will preserve Me.

For Thou, O Lord, knowest my uprightnesse, and tendernesse, as thou hast set me to be a Defender of the Faith, and a Protector of thy Church, so suffer me not by any violence, to be overborn against my Conscience.

Arise, O Lord, maintaine thine owne Cause, let not thy Church be deformed, as to that Government, which derived from thy Apostles, hath been

King. been retained in purest and primitive times, till
make the Revenues of the Church became the object of se-
den- cular envy; which seeks to rob it of all the incou-
n the ragements of Learning and Religion.
Epif-

irpa- Make me, as the good Samaritan, compaffio-
ke it nate, and helpfull to thy afflicted Church; which
orme some men have wounded and robbed; others passe
no by without regard, either to pitty, or relieve.

As my power is from thee, so give me grace to
use it for thee.

And though I am not suffered to be Master of my
isfie other Rights as a KING, yet preserve me in that
ops. liberty of Reason, love of Religion, and thy
So as Churches welfare, which are fixed in my Consci-
her ence as a Christian.

Preserve, from sacrilegious invasions, those
not temporall blessings, which thy providence hath be-
ent stowed on thy Church for thy glory.

Forgive their sinnes and errours, who have de-
ve served thy just permission, thus to let in the wilde
Boare, and subtile Foxes, to wast and deforme thy
vineyard, which thy right hand hath planted, and
the dew of Heaven so long watered to a happy and
flourishing estate.

O let me not beare the infamous brand to all
Posterity of being the first Christian KING in
this Kingdome, who should consent to the op-
pression of thy Church, and the fathers of it;
whose errours I would rather, with Constantine,
cover with silence, and reforme with meeknesse,

than expose their persons, and sacred Functions, to vulgar contempt.

Thou, O Lord, seest how much I have suffered with, and for thy Church; make no long tarrying O my God, to deliver both me, and it, from unreasonable men; whose counsels have brought forth and continue such violent confusions, by a precipitant destroying the ancient boundaries of thy Churches peace; thereby letting in all manner errors, schismes, and disorders.

O thou God, of order, and of truth, in thy good time, abate the malice, aswage the rage, and confound all the mischievous devices of thine, mine, and thy Churches enemies.

That I, and all that love thy Church, may sing praises to thee, and ever magnifie thy salvation even before the sons of men.

18. Upon Uxbridge-Treaty, and other Offers made by the KING

I Look upon the way of Treaties, as a retiring from fighting like Beasts, to arguing like Men; whose strength should be more in their understandings, than in their limbs.

And though I could seldome get opportunities to Treat, yet I never wanted either desire or disposition to it; having greater confidence of My Reason, than My Sword: I

was

was so wholly resolved to yeeld to the first, that I thought neither My selfe, nor others, should need to use the second, if once we rightly understood each other.

Nor did I ever think it a diminution of Me, to prevent them with Expresses of My desires, and even importunities to Treat: It being an office, not onely of humanity, rather to use Reason, than Force; but also of Christianity to seek peace and ensue it.

As I was very unwillingly compelled to defend My self with Armes, so I very willingly embraced any thing tending to peace.

The events of all War by the Sword being very dubious, and of a Civill Warre uncomfortable; the end hardly recompencing, and late repairing the mischief of the means.

Nor did any successe I had ever enhance with Me the price of Peace, as earnestly desired by Me as any man; though I was like to pay dearer for it then any man: All that I sought to reserve was, Mine Honour, and My Conscience; the one I could not part with as a KING, the other as a Christian.

The Treaty at Uxbridge gave the fairest hopes of an happy composure; had others applied themselves to it with the same moderation, as I did, I am confident the War had then ended.

I was willing to condescend, as far as Reason, Honour, and Conscience, would give Me

leave; nor were the remaining differences essentiall to My Peoples happinesse; or of such consequence; as in the least kind to have hindered My Subjects either security, or prosperity; for they better enjoyned both, many years before ever those demands were made, some of which, to deny, I think the greatest Justice to My self, and favour to My Subjects.

I see, Jealousies are not so easily allayed, they are raised: Some men are more afraid to retreat from voilent Engagements, than to Engage; what is wanting in equity, must be made up in pertinacy. Such as had little to enjoy in peace, or to lose in warre, studied to render the very name of *Peace* odious and suspected.

In Church affaires, where I had least liberty of prudence, having so many strict ties of Conscience upon Me; yet I was willing to condescend so farre to the settling of them, as might have given fair satisfaction to all men, whom faction, covetousnesse, or superstition had not engaged more, than any true zeal of charity, or love of Reformation.

I was content to yeild to all that might seeme to advance true piety; I onely sought to continue what was necessary in point of Order, Maintenance, and Authority to the Churches Government; and what I am perswaded (as I have elsewhere set down My thoughts more fully,

fully) is most agreeable to the true Principles
of all Government, raised to its full stature
and perfection, as also to the primitive Apo-
stolicall patterne, and the practise of the Uni-
versall Church conforme thereto.

From which wholly to recede, without any
Probable reason urged or answered, onely to
satisfie some mens wills and fantasies (which
yet agree not among themselves in any point,
but that of extirpating Episcopacy, fight-
ing against Me) must needs argue such a soft-
nesse, and infirmity of mind in Me, as will ra-
ther part with Gods Truth, than Mans Peace,
and rather lose the Churches honour, than
crosse some mens Factious humours.

God knows, and time will discover, who
were most too blame for the un-succesfulness
of that Treaty, and who must bear the guilt of
after calamities. I believe, I am very excu-
sable both before God, and all unpassionate
men, who have seriously weighed those trans-
actions, wherein I endeavoured no lesse the re-
stitution of peace to my people, than the pre-
servation of my own Crowns to my posterity.

Some men have that height, as to interpret
all faire Condescendings, as Argumens of fee-
bleness, and glory most in an unflexible stiff-
nesse, when they see others most supple and
inclinable to them.

A grand Maxime with them was alwaies
to

to aske something, which in reason and honour must be denied, that they might have some colour to refuse all that was in other things granted; setting Peace at as high a rate as the worst effects of Warre; endeavouring first to make Me destroy My selfe by dishonourable concessions, that so they might have the lesse to doe.

This was all which that Treaty, or any other produced, to let the world see, how little I would deny, or they grant, in order to the Publique peace.

That it gave occasion to some mens further restivenesse, is imputable to their own depraved tempers, not to any Concessions or Negotiations of Mine: I have alwaies the content of what I offered, and they the regret, and blame, for what they refused.

The highest tide of successe set me not above a Treaty, nor the lowest ebbe below a Fight: Though I never thought it any signe of true valour, to be prodigall of mens lives, rather then to be drawn to produce our owne reasons, or subscribe to other mens.

That which made Me for the most part preface the unsuccessfullnesse of any Treaty, was, some mens unwillingnesse to Treat: which implied some things were to be gained by the Sword, whose unreasonablenesse they were loath to have fairly scanned, being more proper

and higher to be acted by Souldiers, than by Coun-
sellours.

I pray God forgive them that were guilty of
a rate of Treaties breaking; and give them grace
to make their advantages gotten by the
Sword a better opportunity to use such mo-
deration, as was then wanting; that so though
Peace were for our sins justly deferred, yet at
last it may be happily obtain'd; what we could
not get by our Treaties, we may gaine by our
Prayers.

O Thou, that art the God of Reason, and of
Peace, who disdainest not to Treat with Sinners,
preventing them with offers of attonement, and
beseeching them to bee reconciled with thy selfe :
who wantest not power, or justice, to destroy them;
yet aboundest in mercy to save : soften our hearts
by the bloud of our Redeemer, and perswade us to
accept of Peace with thy selfe, and both to procure
and preserve peace among our selves, as Men
and Christians, How oft have I intreated for
Peace, but when I speak thereof, they make them
ready to Warre.

Condemne us not to our passions, which are de-
structive, both of our selves, and of others.

Cleave up our understandings, to see thy Truth,
both in Reason, as Men; and in Religion, as
Christians: and encline all our hearts to hold
the unity of the Spirit, in the bond of Peace.

The

Take from us that enmity which is now in hearts against thee: & give us that charity which should be among our selves.

Remove the evils of Warre we have deserved and bestow upon us that Peace, which only Christ our great Peace maker cannot merit.

19. Upon the various events of the Warre; Victories, and Defeats.

THe various Successes of this unhappy war, have at least, afforded Me variety of good Meditations: sometimes God was pleased to try Me with victory, by working My Enemies, that I might know how with moderation and thanks to own, and use his power, who is onely the true *Lord of Hosts*, able when he pleases to repress the confidence of those, that fought against Me, with so great advantages for power and number.

From small beginnings on My part he let Me see that I was not wholly forsaken by My peoples love, or his protection.

Other times God was pleased to exercise My patience, and teach Me not to trust in the arme of Flesh, but in the living God.

My sins sometimes prevailed against the justice of My Cause: & those that were with Me wanted

anted not matter and occasion for his just
castisement both of them, and Me : Nor
ere My enemies lesse punished by that pro-
perity, which hardened them to continue
that injustice by open hostility, which was be-
gan by most riotous and unparliamentary Tu-
mults.

There is no doubt but personall and private
sins may oftentimes over-balance the Justice
of Publick engagements ; nor doth God ac-
count every gallant Man (in the worlds e-
steeme) a fit instrument to assert in the way of
War a righteous Cause ; The more men are
prone to arrogate to their own skill, valour
and strength, the lesse doth God ordinarily
work by them for his own glory.

I am sure the event or successe can never
state the Justice of any Cause, nor the peace of
mens Consciences, nor the eternall fate of
their Soules.

Those with Me had (I thinke) clearly and
undoubtedly, for their Justification the Word
of God, and the Lawes of the Land, together
with their own Oathes ; all requiring obedi-
ence to My just Commands ; but to none o-
ther under Heaven without Me, or against
Me, in the point of raising Armes.

Those on the other side are forced to flie to
the shifts of some pretended Feares, and wild
fundamentals of State (as they call them)
which

which actually overthrow the present fabric
 both of Church and State; being such imma-
 nary Reasons for self-defence as are most im-
 pertinent for those men to alledge, who be-
 My Subjects, were manifestly the first assau-
 ters of Me and the Lawes: first by unsuppre-
 sed Tumults, after by listed Forces: The fa-
 Allegations they use, will fit any Faction that
 hath but power and confidence enough to con-
 cond with the sword, all their demands against
 the present Lawes and Governours; which
 can never be such as some side or other will
 not find fault with, so as to urge what they
 call a Reformation of them to a Rebellion
 against them, some parasitick Preachers have
 dared to call those Martyrs, who dyed fight-
 ing against Me, the Lawes, their Oathes, and
 the Religion Established.

But sober Christians know, That glorious
 Title, can with Truth be applied only to
 those, who sincerely preferred Gods Truth
 and their duty in all these particulars before
 their lives, and all that was dear to them in
 this world; who having no advantageous de-
 signes by any Innovation, were religiously
 sensible of those ties to God, the Church, and
 My self, which lay upon their Soules, both for
 obedience and just assistance.

God could; and I doubt not but he did
 through his mercy, crown many of them with
 eter

eternall life, whose lives were lost in so just Cause; The destruction of their bodies being sanctified, as a means to save their soules.

Their wounds, and temporall ruine serving as a gracious opportunity for their eternall health and happinesse; while the evident approach of death did, through Gods grace, effectually dispose their hearts to such Humility, Faith, and Repentance, which together with the Rectitude of their present engagement, would fully prepare them for a better life then that, which their enemies brutish and disloyall fiercenesse could deprive them of; or without Repentance hope to enjoy.

They have often indeed, had the better against My side in the field, but never, I believe, at the Barre of Gods Tribunall, or their owne Consciences; where they are more afraid to encounter those many pregnant Reasons, both from Law, Allegiance, and all true Christian grounds, which conflict *with*, and accuse them *in* their owne thoughts, then they oft were in a desperate bravery to fight against those Forces, which sometimes God gave Me.

Whose condition conquered, and dying, I make no question, but is infinitely more to be chosen by a sober man, (that duely values his duty, his soule, and eternity, beyond the enjoyments of this present life) then the most tri-

triumphant glory, wherein their and My Enemies supervive; who can hardly avoid be daily tormented by that horrid guilt wherewith their suspicious, or now convicted Consciences do pursue them, especially since they and all the world have seen, how false & un-intended those pretensions were, which they first set forth, as the onely plausible (though not justifiable) grounds of raising War, and continuing it thus long against Me and the Laws established; in whose safety and preservation all honest men think the welfare of their Countrey doth consist.

For, and with all which, it is far more honourable and comfortable to suffer, then to prosper in their ruine and subversion.

I have often prayed, that all on My side might joyn true piety with the sense of their Loyalty; and be as faithfull to God and their own soules, as they were to Me. That the defects of the one might not blast the endeavours of the other.

Yet I cannot think, that any shews, or truths of piety on the other side were sufficient to dispence with, or expiate the defects of their Duty and Loyalty to Me, which have so pregnant convictions on mens Consciences, that even profaner men are moved by the sense of them to venture their lives for Me.

I never had any victory which was without My

My sorrow, because it was on Mine own Subjects, who, like *Absolom*, died many of them in their sin: And yet I never suffered any Defeat, which made Me despaire of Gods mercy and defence.

I never desired such Victories, as might serve to conquer, but onely restore the Lawes and Liberties of My people; which I saw were extreemly oppressed, together with My Rights by those men, who were impatient of any just restraint.

When providence gave Me, or denied Me Victory, My desire was neither to boast of My power, nor to charge God foolishly; who I believed at last would make all things to work together for My good.

I wished no greater advantages by the War, then to bring My Enemies to moderation, and My Friends to peace.

I was afraid of the temptation of an absolute conquest, and never prayed more for victory over others, than over My self. When the first was denied, the second was granted Me, which God saw best for Me.

The different events were but the methods of divine justice, by contrary winds to winnow us: That, by punishing our sinnes, he might purge them from us; and by deferring peace, he might prepare us more to prize, and better to use so great a blessing.

My often Messages for Peace shewed that I delighted not in Warre; as My former Confessions sufficiently testified, how willingly I would have prevented it; and My totall unpreparednesse for it, how little I intended it.

The conscience of My Innocency forbade Me to feare a Warre, but the love of My Kingdomes commanded Me (if possible) to avoid it.

I am guilty in this Warre of nothing but this, That I gave such advantages to some men, by confirming their power, which they knew not to use with that modesty and gratitude which became their Loyalty and My confidence.

Had I yeilded lesse, I had been opposed lesse; had I denied more, I had been more obeyed.

'Tis now too late to review the occasions of the Warre; I wish onely a happy conclusion, of so unhappy beginnings: The unevitable fate of our sinnes was (no doubt) such, as would no longer suffer the divine justice to be quiet: we having conquered his patience, are condemned by mutuall conquerings, to destroy one another: for, the most prosperous successes on either side, impaire the welfare of the whole.

Those Victories are still miserable, that leave our sinnes unsubdued; flushing our pride,

that pride, and animating to continue Injuries.
 Peace it self is not desireable, till repentance
 have prepared us for it.

When we fight more against our selves, and
 lesse against God, we shall cease fighting a-
 gainst one another; I pray God these may all
 meet in our hearts, and so dispose us to an
 happy conclusion of these Civil Warres; that
 I may know better to obey God, and govern
 My People, and they may learn better to obey
 both God and Me.

Nor doe I desire any man should be further
 subject to Me, than all of us may be subject to
 God.

*O my God, make me content to be overcome,
 when thou wilt have it so.*

*Teach me the noblest victory over my self, and
 My Enemies by patience; which was Christ's
 Conquest, and may well become a Christian
 King.*

*Between both thy hands, the right sometimes
 supporting, and the left afflicting; fashion us to
 that frame of piety thou likest best.*

*Forgive the pride that attends our prosperous,
 and the repinings which follow our disastrous e-
 vents; when going forth in our owne strength
 thou withdrawest thine, and goest not forth with
 our Armies.*

Be than all, when we are something, and when

we are nothing ; that thou mayst have the glory when we are in a victorious, or inglorious condition.

Thou O Lord knowest, how hard it is for me to suffer so much evil from my Subjects, to whom I intend nothing but good ; and I cannot but suffer in those evils which they compell me to inflict upon them ; punishing my selfe in their punishments.

Since therefore both in conquering, and being conquered, I am still a Sufferer : I beseech thee give me a double portion of thy Spirit, and the measure of grace, which onely can be sufficient for me.

As I am most afflicted, so make me most reformed, that I may be not onely happy to see an end of these civill distractions, but a chief Instrument to restore and establish a firme and blessed Peace to my Kingdomes.

Stir up in all Parties pious ambitions to overcome each other with reason, moderation, and such self-deniall, as becomes those, who consider that our mutuall divisions are our common distractions, and the Union of all is every good mans chiefest interest.

If O Lord, as for the sinnes of our peace, thou hast brought upon us the miseries of warre ; so for the sinnes of warre thou shouldst see fit still to deny us the blessing of peace, and so to keep us in a circulation of miseries ; yet give me thy Ser-

the glory, and all Loyall, though afflicted Subjects,
 to enjoy that peace which the world can neither
 give to us, nor take from us.

Impute not to Me the blond of My Subjects,
 which with infinite unwillingness & griefe hath
 been shed by Me in My just and necessary defence,
 but wash Me with that pretious blond which hath
 been shed for Me by My great Peace-maker Je-
 sus Christ: who will, I trust, redeem Me shortly
 out of all My troubles: for, I know the triumph-
 ing of the Wicked is but short, and the joy of Hy-
 pocrites is but for a moment.

20. Upon the Reformations of the Times.

NO Glory is more to be envied than
 that of due Reforming either Church
 or State, when deformities are such, that
 the perturbation and novelty are not like to
 exceed the benefit of Reforming.

Although God should not honour Me so
 farre, as to make Me an Instrument of so good
 a worke, yet I should be glad to see it done.

As I was well pleased with this Parliaments
 first intentions to reform what the Indulgence
 of Times, and corruption of manners might
 have depraved; so I am sorry to see after the

freedome of Parliament was by factious Tumults oppressed, how little regard was had to the good Laws established, and the Religion settled; which ought to be the first rule and standard of reforming: with how much partiality and popular compliance the passions and opinions of men have been gratified to the detriment of the Publique, and the infinite scandal of the Reformed Religion.

What dissolutions of all Order and Government in the Church, what novelties of Schismes and corrupt Opinions, what uncertainties and confusions in sacred Administrations, what sacrilegious invasions upon the Rights and Revenues of the Church, what contempt and oppressions of the Clergy, what injurious diminutions and persecutions of Ministers have followed (as showres doe warm gleames) the talk of Reformation, all sober men are Witnesses and (with Myself) sad Spectators hitherto.

The great miscarriage I think is, that popular clamours and fury have been allowed the reputation of Zeale and the Publique sense, so that the study to please some Parties hath indeed injured all.

Freedom, moderation, and impartiality are surely the best tempers of reforming Councils and endeavours: what is acted by Factions cannot but offend more than it pleaseth.

I have offered to put all differences in Church affaires and Religion to the free consultation of a Synod or Convocation rightly chosen; the results of whose Counsels as they would have included the Votes of all, so its like they would have given most satisfaction to all.

The Assembly of Divines, whom the two Houses have applied (in an unwonted way) to advise of Church Affaires, I dislike not further, then that they are not legally convened and chosen; nor Act in the name of all the Clergy of *England*, nor with freedome and impartiality can doe any thing, being limited and confined, if not over-awed, to do and declare what they do.

For I cannot think so many men cryed up for learning and piety, who formerly allowed the Lyturgie and Government of the Church of *England*, as to the maine, would have so suddenly agreed quite to abolish both of them, (the last of which, they knew to be of Apostolicall institution, at least; as of Primitive and Universall practice) if they had been left to the liberty of their own suffrages, and if the influence of contrary Factions had not by secret encroachments of hopes, and feares, prevailed upon them, to comply with so great and dangerous Innovations in the Church; without any regard to their own former judg-

ment and practice, or to the common interest and honour of all the Clergy, and in them of Order, Learning & Religion against examples of all Ancient Churches; the Lawes in force, and My consent; which is never to be gained, against so pregnant light as in that point shines on My understanding.

For I conceive, that where the Scripture is not so cleare and punctuall in precepts, there the Constant and Universall practice of the Church, in things not contrary to Reason, Faith, good Manners, or any positive Command, is the best Rule that Christians can follow.

I was willing to grant or restore to Presbytery what with Reason or Discretion it can pretend to, in a conjuncture with Episcopacy; but for that wholly to invade the Power, and by the Sword to arrogate and quite abrogate the Authority of that Ancient Order, I think neither just as to Episcopacy, nor safe for Presbytery, nor yet any way convenient for this Church or State.

A due reformation had easily followed moderate Counsels, and such (I believe) as would have given more content even to the most of those Divines who have been led on with much Gravity and Formality, to carry on other mens designs; which no doubt many of them by this time discover, though they dare

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not but smother their frustrations and discontents.

The specious and popular titles, of Christ's Government, Throne, Scepter, and Kingdome, (which certainly is not divided, nor hath two faces, as their Parties now have, at least) also the noise of a through Reformation, these may as easily be fixed on new models, as fair colours may be put to ill-favoured figures.

The breaking of Church-windowes, which Time had sufficiently defaced; pulling downe of Crosses, which were but civill, not Religious marks; defacing of the Monuments and Inscriptions of the Dead, which served but to put Posterity in mind to thank God for that clearer light wherein they live: The leaving of all Ministers to their liberties and private abilities in the publique service of God, where no Christian can tell to what he may say *Amen*; nor what adventure he may make of seeming (at least) to consent to the Errours, Blasphemies, and ridiculous Undecencies, which bold and ignorant men list to vent in their Prayers, Preaching, and other Offices. The setting forth also of old Catechismes and Confessions of Faith new drest, importing as much as if there had been no sound or cleare Doctrine of Faith in this Church before some foure or five yeares consultation had matured their

their thoughts, touching their first Principle of Religion.

All these, and the like, are the effects of popular, specious, and deceitfull Reformation (that they might not seem to have nothing to doe) and may give some short flashes of content to the Vulgar, (who are taken with novelties, as Children with Babies, very much but not very long) But all this amounts not to, nor can in Justice merit the glory of the Churches thorow Reformation; since they leave all things more deformed, disorderly, and discontented, then when they began, in point of Piety, Morality, Charity, and good Order.

Nor can they easily recompense or remedy the inconveniences and mischiefs, which they have purchased so dearly, and which have, and ever will necessarily ensue, till due remedies be applied.

I wish they would at last, make it their Unanimous work to doe Gods work, and not their owne: Had Religion been first considered (as it merited) much trouble might have been prevented.

But some men thought that the Government of this Church and State, fixed by so many Lawes and long Customes, would not run into their new moulds, till they had first melted it in the fire of a Civil War; by the advantages

vantages of which they resolved, if they prevailed, to make My selfe and all My Subjects fall down and worship the Images they should form and set up: If there had been as much of Christ's Spirit, for meeknesse, wisdome, and charity, in mens hearts, as there was of his Name used in the pretensions, to reform all to Christ's Rule, it would certainly have obtained more of God's blessing, and produced more of Christ's Glory, the Churches good, the Honour of Religion, and the Unity of Christians.

Publick Reformers had need first Act in private, and practise that on their own hearts which they purpose to trie on others; for Deformities within will soon betray the Pretenders of publick Reformation to such private designs as must needs hinder the Publique good.

I am sure the right Methods of Reforming the Church cannot consist with that of perturbing the Civil State, nor can Religion be justly advanced by depressing Loyalty, which is one of the chiefest Ingredients and Ornaments of true Religion, for next to *feare God*, is, *Honour the King*.

I doubt not but Christ's Kingdome may be set up without pulling down Mine, nor wil any men in impartial times appear good Christians that approve not themselves good Subjects.

Christis

Christ's Government will confirme Mine, not overthrow it, since as I owne Mine from Him, so I desire to rule for his Glory, and Churches good.

Had some men truly intended Christ's Government, or knew what it meant in their hearts, they could never have been so ill governed in their words and actions both against Me and one another.

As good ends cannot justifie evil means, nor will evil beginnings ever bring forth good conclusions, unlesse GOD, by a miracle of Mercy create Light out of Darknesse, Order out of our Confusions, and peace out of our passions.

Thou, O Lord, who onely canst give us beams for ashes, and Truth for Hypocrisie; suffer us not to be miserably deluded with Pharisaicall washings, instead of Christian reformings.

Our greatest deformities are within, make the severest Censurers, and first Reformers our owne soules.

That we may in cleannesse of judgment, and rightnesse of heart be meanes to reforme what is indeed amisse in Church and State.

Create in us cleane hearts, O Lord, and renew right spirits within us; that we may doe all by thy directions, to thy glory, and with thy blessing.

Pity the deformities, which some rash and cruell Reformers have brought upon this Church and State: Quench the fires which Factions have kindled, under the pretence of Reforming.

As thou hast shewed the world by their divisions and confusions what is the pravity of some mens intentions and weakness of their judgments, so bring us at last more refined out of these fires by the methods of Christian and charitable Re-formations; wherein nothing of ambition, revenge, covetousnesse, or sacriledge may have any influence upon their counsels, whom thy providence in just and lawfull waies shall entrust with so great, good, and now most necessary worke: that I and my People may be so blest with inward piety, as may best teach us how to use the blessing of outward peace.

21. *Vpon His Majesties Letters taken and divulged.*

THe taking of My Letters was an opportunity, which, as the malice of Mine Enemies could hardly have expected; so they knew not how with Honour and Civility to use it: Nor doe I think with sober and worthy minds any thing in them, could tend so much to My reproach, as the odious

odious divulging of them did to the infamy of the Divulgers: The greatest experiments of vertue and Noblenesse being discovered in the greatest advantages against an enemy, and the greatest obligations being those, which are put upon us by them, from whom we could least have expected them.

And such I should have esteemed the concealing of My Papers; The freedome and licence of which, commands a civility from all men, not wholly barbarous; nor is there any thing more inhumane than to expose them to public view.

Yet since providence will have it so, I am content so much of My heart (which I studied to approve to Gods omniscience) should be discovered to the world, without any of those dresses or popular captations which some men use in their Speeches and Expresses, I wish My Subjects had yet a clearer sight into My most retired thoughts:

Where they might discover how they are divided between the love and care I have, not more to preserve My owne Rights, than to procure their peace and happinesse, and that extreame grief to see them both deceived and destroyed.

Nor can any mens malice be gratified further by My Letters, than to see My constancy to My Wife, the Lawes, and Religion.

Bees

Bees will gather Honey where the Spider sucks
Poison.

That I endeavour to avoid the pressures of
My Enemies by all faire and just correspon-
dencies, no man can blame who loves Me or
the Common-wealth, since My Subjects can
hardly be happy if I be miserable, or enjoy
their Peace and Liberties while I am oppres-
sed.

The world may see how soon mens design,
like *Abfoloms*, is by enormous actions to widen
differences, and exasperate all sides to such
distances, as may make all reconciliation de-
perate.

Yet I thank God I can not onely with pati-
ence bear this, as other indignities, but with
Charity forgive them.

The integrity of My intentions is not jealous
of any injury, My expressions can doe them,
for although the confidence of privacy may
admit greater freedome in writing such Let-
ters, which may be liable to envious excepti-
ons; yet the Innocency of My chief purposes
cannot be so obtained, or mis-interpreted by
them, as not to let all men see, that I wish
nothing more then an happy composure of dif-
ferences with Justice and Honour, not more to
My own, then My Peoples content, who have
any sparks of Love or Loyalty left in them:
who, by those My Letters may be convinced,
that

that I can both mind and act My own, and My Kingdoms Affaires, so as becomes Prince; which Mine Enemies have always been very loath should be believed of me, as I were wholly confined to the Dictates and Directions of others; whom they please to brand with the names of Evill Counsellours.

Its probable some men will now look upon me as my own Councillour, and having none else to quarrell with under that notion, they will hereafter confine their anger to my self. Although I know they are very unwilling I should enjoy the libery of my own Thoughts, or follow the light of My own Conscience, which they labour to bring into an absolute captivity to themselves; not allowing Me to think their Counsels to be other then good for me, which have so long maintained a War against Me.

The Victory they obtained that day, when my Letters became their prize, had been enough to have satiated the most ambitious thirst of popular glory among the Vulgar; with whom prosperity gains the greatest esteem and applause; as adversity exposeth to their greatest slighting and disrespect: As if good fortune were alwayes the shadow of Vertue and Justice, and did not oftner attend vicious and injurious actions, as to this world.

But

But I see no secular advantages seem sufficient to that cause, which began with Tumults, and depends chiefly upon the reputation with the vulgar.

They thinke no Victories so effectually to their designs as those, that most rout and waste My Credit with My People; in whose hearts they seek by all meanes to smother and extinguish all sparks of Love, Respect and Loyalty to Me, that they may never kindle again, so as to recover Mine, the Lawes, and the Kingdomes Liberties, which some men seek to overthrow: The taking away of My Credit is but a necessary preparation to the taking away of My Life, and My Kingdomes; First I must seem neither fit to Live, nor worthy to Reigne; by exquisite methods of cunning and cruelty, I must be compelled, first to follow the Funeralls of My Honour, and then be destroyed: But I know Gods unerring and impartiall Justice can, and will overrule the most perverse wills and designs of men; He is able, and (I hope) will turn even the worst of Mine Enemies thoughts and actions to My good.

Nor doe I think, that by the surprize of My Letters, I have lost any more then so many Papers: How much they have lost of that reputation, for Civility and Humanity (which ought to be pay'd to all men, and most be-

But give me an heart content to be distressed for thy sake, and thy Churches good.

Fix in me a purpose to honour thee, and thou know thou wilt honour me, either by restoring Me the enjoyment of that Power and Majesty which thou hast suffered some men to seek to prive me of; or by bestowing on me that crown of Christian patience, which knows how to serve thee in honour, or dishonor, in good report or evil.

Thou, O Lord, art the fountaine of goodness and honour; thou art clothed with excellent Majesty; make me to partake of thy excellency of wisdom, justice, and mercy, and I shall not want that degree of Honour, and Majesty, which becomes the Place in which thou hast set Me; wilt thou art the lifter up of my head, and my salvation.

Lord, by thy Grace, lead me to thy glory, which is both true and eternall.

2. *Upon His Majesties leaving
Oxford, and going to the Scots.*

Although God hath given Me three Kingdomes, yet in these He hath not now left Me any place, where I may with Safety & Honour rest my Head: Shew-
ing me that himself is the safest Refuge, and the strongest Tower of defence, in which I may put my Trust.

In these extremities, I looke not to man so much as to God, He will have it thus; that I may wholly cast my self, and my now distressed affaires upon his mercy, who hath both hearts and hands of all men in his dispose.

What Providence denies to Force, it may grant to Prudence: Necessity is now my Counsellour, and commands me to study my safety by a disguised withdrawing from my chiefeft strength, and adventuring upon their Loyalty, who first began my Troubles. Happily God may make them a meanes honourably to compose them.

This my confidence of Them, may dis-arme and overcome them: My rendring my Person to Them, may engage their affections to me, who have oft professed, *They fought not against Me, but for Me.*

I must now resolve the riddle of their Loyalty: and give them opportunity to let the world see, they meane not what they doe, but what they say.

Yet must God be my chiefeſt Guard; and my Conscience both my Counsellour and my Comforter: Though I put my Body into their hands, yet I shall reserve my Soule to God and my self; nor shall any necessities compe me to desert mine Honour, or swerve from my Judgement.

What they sought to take by force, shall now be given them in such a way of unusual confidence of them, as may make them ashamed not to be really such, as they ought, and professed to be.

God sees it not enough to deprive me of all Military power to defend my self, but to put Me upon using their power, who seem to fight against me, yet ought in duty to defend me.

So various are all humane affaires, and so necessitous may the state of Princes be, that their greatest danger may be in their supposed safety, and their safety in their supposed danger.

I must now leave those that have Adhered to me, and apply to those that have Opposed me; this method of Peace may be more prosperous than that of Warre, both to stop the effusion of blood, and to close those wounds already

ready made : and in it I am no lesse solici-
tous for My Friends safety, than Mine owne ;
refusing to venture My self upon further ha-
zards, rather than expose their resolute Loy-
alty to all extremities.

It is some skill in play to know when a game
is lost ; better fairly to give over, than to con-
test in vain.

I must now study to re-inforce My judge-
ment, and fortifie My mind with Reason and
Religion ; that I may not seem to offer up My
Souls liberty, or make My Conscience their
Captive ; who ought at first to have used Ar-
guments, not Armes, to have perswaded My
consent to their new demands.

I thank God no successe, darkens or disguises
Truth to me ; and I shall no lesse conform My
words to My inward dictates now, than if they
had been, as the words of a KING ought to be
among loyall Subjects, *full of power*.

Reason is the divinest power. I shall never
think my self weakened while I may make full
and free use of that. No eclypse of outward
fortune shall rob me of that light ; what God
hath denied of outward strength, his grace, I
hope, will supply with inward resolutions ;
not morosely to deny, what is fit to be gran-
ted ; but not to grant any thing, which Reason
and Religion bids me deny.

I shall never think my self lesse than my self
while

while I am able thus to preserve the Integrity of my Conscience, the onely Jewell now shew me, which is worth keeping.

O thou Sovereigne of our Soules, the onely Commander of our Consciences; though I know not what to doe, yet mine eyes are toward thee. To the protection of thy mercy I still commend my selfe.

As thou hast preserved me in the day of Battaille, so thou canst still shew me thy strength in my weaknesse.

Be thou unto me in my darkest night, a pillar of fire, to enlighten and direct me; in the day of my hottest affliction, be also a pillar of cloud to overshadow and protect me; be to me, both a Sun and a Shield.

Thou knowest, that it is not any perversnesse of Will, but just perswasions of Honour, Reason and Religion, which have made me thus farre so hazard my Person, Peace, and Safety, against Those, that by force have sought to wrest them from me.

Suffer not my just resolutions to abate with my outward Forces; let a good Conscience alwaies accompany Me, in My solitude and desertions.

Suffer me not to betray the powers of Reason, and that fortresse of my Soule, which I am intrusted to keep for thee.

Lead

gr Lead me in the paths of thy righteousness, and
 v show me thy salvation.

Make my waies to please thee, and then thou
 wilt make mine Enemies to be at peace with me.

3. Upon the Scots delivering the
 KING to the English; and His
 Captivity at Holmeby.

Y Et may I justifie those Scots to all the
 world in this, that they have not de-
 ceived me; for I never trusted to them
 further, than to men: if I am sold by them,
 I am onely sorry they should doe it; and that
 My price should be so much above My Sa-
 viours.

These are but further Essayes, which God
 will have me make of mans uncertainty, the
 more to fix me on himself; who never faileth
 them that trust in him; Though the Reeds of
 Egypt break under the hand of him that leans
 on them: yet the Rock of Israel will be an e-
 verlasting stay and defence.

Gods providence commands me to retire
 from all to himselfe, that in him I may enjoy
 my self, which I lose, while I let out my hopes
 to others.

The

The solitude and captivity, to which I am now reduced, gives me leisure enough to study the worlds vanity, and inconstancy.

God sees 'tis fit to deprive Me of Wife, Children, Army, Friends, and Freedome, that I may be wholly his, who alone is all.

I care not much to be reckoned among the Unfortunate, if I be not in the black List of irreligious, and sacrilegious Princes.

No Restraint shall ensnare my Soul in fear, nor gain that of me, which may make my Enemies more insolent, my Friends ashamed, my Name accursed.

They have no great cause to triumph, though they have got My Person into their power, since My Soul is still My own : nor shall they ever gain My Consent against My Conscience.

What they call obstinacy, I know God accounts honest constancy, from which Reason and Religion, as well as Honour, forbid Me to recede.

'Tis evident now, that it was not Evil Counsellours with Me, but a good Conscience in Me, which hath been fought against; nor did they ever intend to bring Me to My Parliament, till they had brought My mind to their obedience.

Should I grant what some men desire, I should be such as they wish Me; not more a King,

king, and farre lesse both Man and Christian.
What Tumults and Armies could not ob-
taine, neither shall Restraint; which though it
have as little of safety to a Prince, yet it hath
not more of danger.

The feare of men shall never be my snare;
nor shall the love of any liberty entangle my
soule: Better others betray me, than my self:
and that the price of my Liberty should be my
Conscience; the greatest injuries my Enemies
seek to inflict upon me, cannot be without my
owne consent.

While I can deny with Reason, I shall de-
feat the greatest impressions of their malice,
who neither know how to use worthily, what
I have already granted; nor what to require
more of Me but this, That I would seem wil-
ling to help them to destroy My self & Mine.

Although they should destroy me, yet they
shall have no cause to despise me.

Neither liberty nor life are so deare to me, as
the peace of my Conscience, the Honour of
my Crownes, and the welfare of my People;
which my Word may injure more than any
Warre can doe; while I gratifie a few to op-
presse all.

The Lawes will, by Gods blessing, revive,
with the love and Loyalty of my Subjects; if
I bury them not by my Consent, and cover
them in that grave of dishonour, and injustice,
which

which some mens violence hath digged *which,*
 them. *Le*

If My captivity or death must be the price *any*
 of their redemption, I grudge not to pay it. *The*

No condition can make a King miserable *Me :*
 which carries not with it, his souls, his People *ance*
 and Posterities thralldome. *erty,*

After-times may see, what the blindness of *Giv*
 this Age will not; and God may at length *ty, wh*
 shew My Subjects, that I chuse rather to suffer *My*
 for them, than with them; happily I might *Men a*
 redeem my selfe to some shew of liberty, if *thou f*
 would consent to enslave them: I had rather *too m*
 hazard the ruine of one King, than to con- *I a*
 firme many Tyrants over them; from whom *O be*
 I pray God deliver them, whatever becomes of *Sh*
 Me, whose solitude hath not left Me alone. *that*
hast

thy f
 For thou, O God, infinitely good, and great, *as th*
 with me, whose presence is better than life; and *Be*
 whose service is perfect freedome. *steth*

Owne me for thy Servant, and I shall never *will*
 have cause to complaine for want of that liberty, *over*
 which becomes a Man, a Christian, and a King. *A*

Blesse me still with Reason, as a Man; with Re- *my*
 ligion, as a Christian; and with Constancy in Ju- *thy*
 stice, as a King. *I*

Though thou sufferest me to be stript of all out- *lea*
 ward ornaments, yet preserve me ever in those *yet*
 enjoyments, wherein I may enjoy thy selfe; and *which*

which, cannot be taken from Me against my will.

Let no fire of affliction boyle over my passion
any impatience, or sordid feares.

There be many say of Me, There is no help for
Me: doe thou lift up the light of thy Counte-
nance upon me, and I shall never want safety, li-
berty, nor Majesty.

Give me that measure of patience and constan-
cy, which my condition now requires.

My strength is scattered, my expectation from
Men defeated, my Person restrained: O be not
thou farre from me, lest my Enemies prevaile
too much against me.

I am become a wonder, and a scorne to many:
O be thou my Helper and Defender.

Shew some token upon me for good, that they
that hate me may be ashamed, because thou Lord
hast holpen and comforted me: establish me with
thy free Spirit, that I may doe, and suffer thy will,
as thou wouldst have me.

Be mercifull to me, O Lord, for my Soule tru-
steth in thee: yea, and in the shadow of thy wings
will I make my refuge untill these calamities be
overpast.

Arise to deliver me, make no long tarrying, O
my God. Though thou killest me, yet will I trust in
thy mercy, and my Saviours merit.

I know that my Redeemer liveth, though thou
ledest me through the wayl and shadow of death,
yet shall I feare none ill.

24. *Upon their denying His Majesty the Attendance of Chaplaines.*

WHen Providence was pleased to deprive me of all other civil comforts and secular Attendants, I thought the absence of them all might be supplied by the attendance of some of Chaplaines; whom for their Function I reverence, and for their Fidelity I have cause of love. By their learning, piety, and prayers, I hoped to be either better enabled to sustain the want of all other enjoyments, or better fitted for the recovery and use of them in good time: so reaping by their pious help spirituall harvest of grace amidst the thornes and after the plowings of temporall crosses.

The truth is, I never needed or desired more the service and assistance of men judiciously pious, and soberly devout.

The solitude they have confined me unto adds the Wildernesse to my temptations; For the company they obtrude upon me, is more sad than any solitude can be.

If I had asked my Revenues, my Power of the *Militia*, or any one of my Kingdomes, it had been no wonder to have been denied in those

those things, where the evill policy of men
forbids all just restitution, lest they should
confesse an injurious usurpation: But to deny
Me the Ghostly comfort of My Chaplaines,
seems a greater rigour and barbarity than is
ever used by Christians to the meanest Prison-
ers, and greatest Malefactors; whom though
the Justice of the Law deprive of worldly
comforts, yet the mercy of Religion allowes
them the benefit of their Clergy, as not aym-
ing at once to destroy their Bodies, and to
damne their Soules.

But My Agony must not be relieved with
the presence of any one good Angel; for
such I account a Learned, Godly, and dis-
creet Divine: and such I would have all Mine
to be.

They, that envy My being a King, are loath
I should be a Christian; while they seek to de-
prive Me of all things else, They are afraid I
should save my Soule.

Other sense Charity it selfe can hardly pick
out of those many harsh Repulses I received,
as to that Request so often made for the at-
tendance of some of My Chaplaines.

I have sometime thought the Unchristian-
ness of those denials might arise from a dis-
pleasure some men had to see me prefer my
owne Divines before their Ministers: whom,
though I respect for that worth and piety
which

which may be in them; yet I cannot thinke them so proper for any present Comforters Physitians; Who have (some of them at least) had so great an influence in occasioning the calamities, and inflicting these wounds upon Me.

Nor are the soberest of them so apt for that devotionall compliance, and juncture of hearts, which I desire to bear in those holy Offices, to be performed with Me, and for Me; since their judgements standing at a distance from me, or in jealousie of me, or in opposition against me, their Spirits cannot harmoniously accord with mine, or mine with theirs, either in Prayer, or other holy duties as is meet, and most comfortable; whose golden Rule, and bond of Perfection consist in that of mutuall Love and Charity.

Some remedies are worse then the disease & some Comforters more miserable then misery it self; when like *Jobs* friends, they seek not to fortifie ones mind with patience; but perswade a man by betraying his owne Innocency, to dispaire of Gods mercy; and by Justifying their injuries, to strengthen the hands, and harden the hearts of Insolent Enemies.

I am so much a friend to all Church-men, that have any thing in them becomming that sacred Function, that I have hazarded my

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n

owne Interest, chiefly upon Conscience and Constancy to maintaine their Rights; whom the more I looked upon as Orphans, and under the sacrilegious eyes of many cruell and rapacious Reformers; so I thought it my duty the more to appear as a Father, and a Patron for them and the Church. Although I am very unhandsomely requited by some of them; who may live to repent no lesse for My sufferings, than their own ungratefull errours, and that injurious contempt and meannesse, which they have brought upon their Calling and Persons.

I pity all of them, I despise none: onely I thought I might have leave to make choice of some for My speciall Attendants, who were best approved in My Judgement, and most suitable to My affection. For, I held it better to seem undevout, and to hear no mens prayers, than to be forced, or seem to comply with those petitions, to which the heart cannot consent, nor the tongue say *Amen*, without contradicting a mans own understanding, or bellying his own soul.

In Devotions, I love neither profane boldnesse, nor pious non-sense; but such an humble and judicious gravity as shewes the Speaker to be at once considerate of Gods Majesty, the Churches honour, and his owne Vilenesse; both knowing what things God allows

him to ask, and in what manner it becomes a Sinner to supplicate the divine Mercy for himself, and others.

I am equally scandalized with all prayers that sound either imperiously, or rudely, and passionately; as either wanting humility to God, or charity to men, or respect to the duty.

I confesse I am better pleased, as with studied and premeditated Sermons, so with such publique Formes of Prayer, as are fitted to the Churches and every Christians daily & common necessities; because I am by them better assured, what I may joyn My heart unto, that I can be of any mans extemporary sufficiency; which as I doe not wholly exclude from publick occasions, so I allow its just liberty and use in private and devout retirements, where neither the solemnity of the duty, nor the modest regard to others, doe require so great exactnesse as to the outward manner of performance. Though the light of understanding, and the fervency of affection, I hold the maine and most necessary requisites both in constant, and occasionall, solitary, and sociall Devotions.

So that I must needs seem to all equal minds with as much Reason to prefer the service of My own Chaplains before that of their Ministers, as I do the Liturgy before their Directory.

In the one, I have been alwaies educated and exercised; In the other, I am not yet Catechized, nor acquainted: And if I were, yet should I not by that, as by any certain rule and Canon of devotion, be able to follow or find out the indirect extravagancies of most of those men, who highly cry up that as a piece of rare composure and use; which is already as much despised and disused by many of such them, as the Common prayer sometimes was to the by those men; a great part of whose pety coming upon that popular pin of rayling against, and contemning the Government, and Liturgy of this Church. But I had rather be condemned to the woe of *Va feli*, than to that of *Va vobis*, *Hypocritæ*; by seeming to pray what I doe not approve.

It may be, I am esteemed by My Denyers sufficient of My selfe to discharge My duty to God as a Priest, though not to Men as a Prince.

Indeed, I think both Offices, Regall and Sacerdotal, might well become the same Person; as ancient they were under one name, and the united rights of primogeniture: Nor could I follow better presidents, if I were able, than those two eminent Kings, *David*, and *Solomon*; not more famous for their Scepters and Crownes, than one was for devout Psalmes and Prayers; the other for his divine Parables

and Preaching: whence the one merited to be
assumed the name of a Prophet, the other
a Preacher. Titles indeed of greater honour
where rightly placed, than any of those that
Roman Emperours affected from the Nations
they subdued: it being infinitely more glori-
ous to convert Soules to Gods Church by
the Word, than to conquer men to a subjec-
tion by the Sword.

Yet since the order of Gods wisdome and
providence hath, for the most part, alway
distinguished the gifts and offices of Kings,
Priests, of Princes and Preachers; both in the
Jewish and Christian Churches; I am forced
to find My self reduced to the necessity of be-
ing both, or enjoying neither.

For such as seek to deprive Me of Kings
Power and Sovereignty; would no lesse en-
force Me to live many Months without all
Prayers, Sacraments, and Sermons, unlesse
I become My owne Chaplaine.

As I owe the Clergy the protection of a
Christian KING, so I desire to enjoy from
them the benefit of their gifts and prayers;
which I look upon as more prevalent than
My owne, or other mens; by how much they
flow from minds more enlightned, and affec-
tions lesse distracted, than those, which are
encombred with secular affaires: besides, I
think a greater blessing and acceptableness at-
tends

tends those duties, which are rightly performed, as proper to, and within the limits of that calling, to which God and the Church have specially designed and consecrated some men: And however, as to that Spirituall Government, by which the devout Soule is subject to Christ, and through his merits daily offers it self and its services to God, every private believer is a King and Priest, invested with the honour of a Royall Priesthood; yet, as to Ecclesiastical order, & the outward polity of the Church, I think confusion in Religion will as certainly follow every mans turning Priest or Preacher, as it will in the State, where every one affects to rule as King.

I was alwaies bred to more modest, and, I thinke, more pious Principles: the conscioussesse to my spirituall defects make me more price and desire those pious assistances, which holy & good Ministers, either Bishops or Presbyters, may afford me; especially in these extremities, to which God hath been pleased to suffer some of my Subjects to reduce me; so as to leave them nothing more, but my life to take from me: and to leave me nothing to desire, which I thought might lesse provoke their jealousie and offence to deny me, than this of having some meanes afforded Me for my souls comfort and support.

To which end I made choice of men, as no

way (that I know) scandalous, so every way eminent for their learning and piety, no less than for their Loyalty: nor can I imagine any exceptions to be made against them but only this, That they may seem too able and too well affected toward Me and My service.

But this is not the first service (as I count the best) in which they have forced Me to serve My selfe; though I must confesse I bear with more griefe and impatience the want of My Chaplaines, than of any other My Servants; and next (if not beyond in some things) to the being sequestred from my Wife and Children, since from these indeed more of humane & temporary affections, but from those more of heavenly and eternall improvements may be expected.

My comfort is, that in the inforced (not neglected) want of ordinary meanes, God is wont to afford extraordinary supplies of his gifts and graces.

If his Spirit will teach Me and help My Infirmities in prayer, reading and meditation, (as I hope he will) I shall need no other, either Orator or Instructor.

To Thee therefore, O My God, doe I direct My now solitary prayers; what I want of others help, supply with the more immediate assistances of thy Spirit, which alone can both enlighten

enlighten My darknesse, and quicken My dulnesse.

O thou Sun of righteousnesse, thou sacred Fountaine of heavenly light and heat, at once cleare and warme my heart, both by instructing of me, and interceding for me: In thee is all fulnesse: From thee all-sufficiency: By thee is all acceptance. Thou art company enough, and comfort enough: Thou art my King, be also my Prophet and my Priest. Rule me, teach me, pray in me, for me; and be thou ever with me.

The single wrestlings of Jacob prevailed with thee, in that sacred Duell, when he had none to second him but thy self; who didst assist him with power to overcome thee, and by a welcome violence to wrest a blessing from thee.

O looke on me thy Servant, in infinite mercy, whom thou didst once blesse with the joynt and sociated Devotions of others, whose fervency might inflame the coldnesse of my affections towards thee; when we went to, or met in thy House with the voice of joy and gladnesse, worshipping thee in the unity of spirits, and with the bond of Peace.

O forgive the neglect, and not improving of those happy opportunities.

It is now thy pleasure that I should be as a Pe-
tican in the wilderness, as a Sparrow on the house
top, and as a coale scattered from all those pious
glowings, and devout reflections, which might
best

best kindle, preserve, and encrease the holy fire of thy pri-
thy graces on the Altar of my heart, whence thy from an
sacrifice of prayers, and incense of praises, might thy holy me
be duly offered up to thee. teares n

Yet O thou that breakest not the bruized Reed dwellest
nor quenchest the smoaking Flax, doe not despise Thon
the weaknesse of my prayers, nor the smothering miracu
of my soul in this uncomfortable lonenesse; in the
which I am constrained by some mens uncharita- in the c
ble denials of those helps, which I much want, and drongh
no lesse desire. O lo

O let the hardnesse of their hearts occasion the solate e
softnings of mine to thee, and for Them. Let have f
their haired kindle my love, let their unreason- the sw
able denials of my Religious desires the more ex- someti
cite my prayers to thee. Let their inexorable deaf- famin
nesse encline thine ear to me; who art a God easie freshin
to be entreated; thine ear is not heavy, that is Wh
cannot, nor thy heart hard, that it will not hear; those
nor thy hand shortned, that it cannot help Me thy and m
desolate Suppliant. teach

Thou permittest men to deprive me of those repro
outward means, which thou hast appointed in thy Th
Church; but they cannot debarre me from the wrest
communion of that inward grace, which thou a- (whic
lone breathest into humble hearts. prefe

O make me such, and thou wilt teach me; thou Th
wilt bear me, thou wilt help me: The broken and long
contrite heart I know thou wilt not despise. their

Thou, O Lord canst at once make me thy Temple, O
thy

oly fire of thy priest, thy Sacrifice, and thine Altar; while
 hence th from an humble heart I (alone) daily offer up in
 s, might thy meditations, fervent prayers, and unfeigned
 teares my self to thee; who preparest me for thee,
 ed Reed dwellest in me, and acceptest of me.

t despise Thou O Lord didst cause by secret supplies and
 hering miraculous infusions, that the handfull of meal
 esse; in the vessel should not spend, nor the little oyle
 in the cruise faile the Widow during the time of
 drought and dearth.

ant, and O look on my soul, which as a Widow, is now de-
 sion the solate & forsaken: let not those saving Truths I
 n. Let have formerly learned, now fail my memory; nor
 reason the sweet effusions of thy Spirit, which I have
 ore ex- sometime felt, now be wanting to my heart in this
 deaf- famine of ordinary and wholesome food for the re-
 d easie freshing of my Soul.

hat it Which yet I had rather chuse than to feed from
 hear; those hands who mingle my bread with ashes,
 to thy and my wine with gall; rather tormenting than
 teaching me; whose mouths are proner to bitter
 reproaches of me, than to hearty prayers for me.

ose Thou knowest, O Lord of truth, how oft they
 n thy wrest thy holy Scriptures to My destruction,
 he (which are clear for their subjection, and my
 ou a preservation) O let it not be to their damnation.

thou Thou knowest how some men under colour of
 and long prayers) have sought to devour the bones of
 their Brethren, their King, and their God.

ple, O Let not those mens balms break my head, nor
 thy their

their Cordialls oppresse my heart, I will ever of My
more pray against their wickednesse. For

From the poyson under their tongues, from my Peop
the snares of their lips, from the fire, and I have
swords of their words ever deliver Me, O Lord to thy g
and all those Loyall and Religious hearts, w now bro
desire and delight in the prosperity of my sou King, t
and who seek by their prayers to relieve this sa ly, O L
nesse, and solitude of thy servant, O my King an in man
my God. Tho

25. Penitentiall Meditations and Vowes in the KING's soli tude at Holmeby.

GIve ear to my words ô Lord, consider my
Meditation, and hearken to the voice of
my cry, my King and my God, for until
thee will I pray.

I said in my haste I am cast out of the sight of
thine eyes; neverthelesse thou hearest the voice
of my supplication, when I cry unto thee.

If thou Lord shouldst be extream to mark what
is done amisse, who can abide it? But there is
mercy with thee, that thou mayest be feared;
therefore shall sinners fly unto thee.

I acknowledg my sins before thee, which have
the aggravation of my condition; the eminency
of

of My
Forg
my Peop
I have
to thy g
now bro
King, t
ly, O L
in man
Tho
enlarge
Mee.
I con
may eq
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Let
eviden
Let
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upon n
The
thou n
Hast
thy lo
O
lovin
gener
I

all evill of My Place adding weight to My offences.

Forgive, I beseech thee, my Personall, and
my Peoples sinnes; which are so farre mine, as
I have not improved the power thou gavest me,
to thy glory, and my Subjects good: Thou hast
now brought me from the glory and freedome of a
King, to be a Prisoner to my own Subjects: Justly,
O Lord, as to thy over-ruling hand, because
in many things I have rebelled against thee.

Though Thou hast restrained my Person, yet
enlarge my heart to thee, and thy grace towards
Mee.

I come farre short of Davids piety; yet since I
may equall Davids afflictions, give me also the
comforts and the sure mercies of David.

Let the penitent sense I have of my sins, be an
evidence to me, that thou hast pardoned them.

Let not the evils, which I and my Kingdomes
have suffered, seem little unto thee; though thou
hast not punished us according to our sins.

Turne thee (O Lord) unto me; have mercy
upon me, for I am desolate and afflicted.

The sorrows of my heart are enlarged; O bring
thou me out of my troubles.

Hast thou forgotten to be gracious, and shut up
thy loving kindnesse in displeasure?

O remember thy compassions of old, and thy
loving kindnesse, which have been for many
generations.

I had utterly fainted, if I had not believed to
see

See thy goodnesse in the land of the living.

Let not the sins of our prosperity deprive us of the benefit of thy afflictions.

Let this fiery triall consume the drosse, which in long peace and plenty we had contracted.

Though thou continuest miseries, yet withdraw not thy grace; what is wanting of prosperity make up in patience and repentance.

And if thy anger be not to be yet turned away, but thy hand of justice must be stretched out still.

Let it I beseech thee be against me, and my Fathers house; as for these sheep, what have they done?

Let my sufferings satiate the malice of mine, and thy Churches Enemies.

But let their cruelty never exceed the measure of my charity.

Banish from me all thoughts of Revenge, that I may not lose the reward, nor thou the glory of my patience.

As thou givest me a heart to forgive them, so I beseech thee doe thou forgive what they have done against thee and me.

And now, O Lord, as thou hast given me a heart to pray unto thee; so heare and accept this Vow, which I make before thee.

If thou wilt in mercy remember Me, and My Kingdomes; in continuing the light of thy Gospell, and setting Thy true Religion among Us.

In restoring to us the benefit of the Laws, and the due execution of Justice.

In suppressing the many Schismes in Church, and Factions in State.

If thou wilt restore me and mine to the Ancient rights and glory of my Predecessours.

If thou wilt turne the hearts of my People to thy self in Piety, to me in Loyalty, and to one another in Charity.

If thou wilt quench the flames, and withdraw the fewell of these Civill Warres.

If thou wilt blesse us with the freedome of publick Counsels, and deliver the Honour of Parliaments from the insolency of the vulgar.

If thou wilt keep me from the great offence of enacting any thing against my Conscience, and especially from consenting to sacrilegious rapines, and spoilings of thy Church.

If thou wilt restore me to a capacity to glorifie thee in doing good, both to the Church and State.

Then shall my soule praise thee, and magnifie thy name before my People.

Then shall thy glory be dearer to me then my Crownes, and the advancement of true Religion both in purity and power be My chiefest care.

Then will I rule my People with Justice, and my Kingdomes with equity.

To thy more immediate hand shall I ever owne

as the rightfull succession, so the mercifull restoration of My Kingdomes, and the glory of them.

If thou wilt bring Me again with peace, safety and honour, to My chiefest City, and my Parliament.

If thou wilt againe put the Sword of Justice in to My hand to punish and protect.

Then will I make all the world to see, and my very Enemies to enjoy the benefit of this Vow and resolution of Christian charity, which I now make unto thee O Lord.

As I doe freely pardon for Christ's sake those that have offended me in any kind; so my hand shall never be against any man to revenge what is past, in regard of any particular injury done to me.

We have been mutually punished in our unnaturall divisions; for thy sake O Lord, and for the love of my Redeemer, have I purposed this in my heart, That I will use all means in the waies of amnesty and indemnity, which may most fully remove all feares, and bury all jealousies in forgetfulness.

Let thy mercies be toward me and mine, as my resolutions of Truth and Peace are toward my People.

Heare my prayer O Lord, which goeth not out of feigned lips.

Blessed be God, who hath not turned away my prayer;

ayer; nor taken his mercy from me.

O my soule, commit thy way to the Lord, trust him, and he shall bring it to passe.

But if thou wilt not restore me and mine, what may I that I should charge thee foolishly?

Thou O Lord hast given, and thou hast taken, blessed be thy name.

May my People and thy Church be happy, if not by me, yet without me.

26. *Vpon the Armies Surprisall of
the KING at HOLEMEBY, and
the ensuing distractions in the
two Houses, the Army, and the
City.*

WHat part God will have me now to act or suffer in this new and strange scene of affaires, I am not much solicitous; some little practice wil serve that man, who onely seekes to represent a part of honesty and honour.

This surprize of Me tells the world, that a KING cannot be so low, but He is considerable; adding weight to that Party where he appeares.

This

This motion, like others of the Times, see
excentrique and irregular, yet not well to
resisted or quieted: Better swim down such
stream, than in vain to strive against it.

These are but the struglings of those twins
which lately one womb enclosed, the young
striving to prevaile against the elder; what the
Prebyterians have hunted after, the Indepen-
dents now seek to catch for themselves.

So impossible is it for lines to be drawn from
the center, and not to divide from each other
so much the wider, by how much they go far-
ther from the point of union.

That the Builders of *Babel* should from dis-
vision fall to confusion, is no wonder; but for
those that pretend to build *Jerusalem*, to di-
vide their tongues and hands, is but an ill
omen; and sounds too like the fury of those
Zealots, whose intestine bitterness and divi-
sions were the greatest occasion of the last
total destruction of that City.

Well may I change my Keepers and Prisoners,
but not my captive condition, onely with this
hope of bettering, that those who are so much
professed Patrons for the Peoples Liberties,
cannot be utterly against the Liberty of their
KING; what they demand for their owne
Consciences, they cannot in Reason deny to
Mine.

In this they seem more ingenuous, than the
Pres-

Times, see Presbyterian rigour, who, sometimes com-
 ot well tollaining of exacting their conformity to Laws,
 down such become the greatest Exactors of other
 it. mens submission to their novell injunctions,
 those twi before they are stamped with the Authority
 he young of Lawes, which they cannot well have with-
 : what out My consent.

Independence. 'Tis a great argument, that the Independents
 think themselves manumitted from their Ri-
 valls service, in that they carry on a businesse
 of such consequence, as the assuming My Per-
 son into the Armies custody, without any
 Commission, but that of their owne will and
 power. Such as will thus adventure on a
 King, must not be thought over-modest, or
 timorous to carry on any designe they have a
 mind to.

Their next motion menaces, and scares both
 the two Houses and the City: which soone
 after acting over again that former part of tu-
 multuary motions, (never questioned, pun-
 shed, or repented) must now suffer for both;
 and see their former sinne in the glasse of the
 present terrors and distractions.

No man is so blind as not to see herein the
 hand of divine justice; they that by Tumults
 first occasioned the raising of Armies, must
 now be chastened by their owne Army for
 new Tumults.

So hardly can men be content with one sin,
 but

but adde sin to sin, till the latter punish the former; such as were content to see Me and many Members of both Houses driven away by the first unsuppressed Tumults, are now forced to flie to an Army, or defend themselves against them.

But who can unfold the riddle of some men's justice: the Members of both Houses who first withdrew, (as My self was forced to do) from the rudeness of the Tumults, were counted Desertors, and outed of their Places in Parliament.

Such as stayed then, and enjoyed the benefit of the Tumults, were asserted for the onely Parliament-men: now the Fliers from, and Forsakers of their Places, carry the Parliamentary power along with them; complaining highly against the Tumults, and vindicating themselves by an Army: such as remained and kept their stations, are looked upon as Abettors of tumultuary insolencies, and Betrayers of the freedom and honour of Parliament.

Thus is Power above all Rule, Order, and Law; where men look more to present Advantages than their Consciences, and the unchangeable rules of Justice; while they are Judges of others, they are forced to condemn themselves.

Now the plea against Tumults holds good, the

h the for the Authours and Abbettors of them are guil-
and m of prodigious insolencies; when as before,
away b they were counted as Friends and necessary
now for Assistants.

emselve I see Vengeance pursues and overtakes (as
the Mice and Rats are said to have done a
ne men Bishop in *Germany*) them that thought to have
s who escaped and fortified themselves most impreg-
to doe nably against it, both by their multitude and
e coun compliance.

aces i Whom the Lawes cannot, God will punish,
by their own crimes and hands.

e bene I cannot but observe this divine Justice, yet
e onel with sorrow and piry; for, I alwayes wished so
n, an well to Parliament and City, that I was sorry
Parlia to see them doe, or suffer, any thing unworthy
plain such great and considerable bodies in this
dicat Kingdome.

tained I was glad to see them onely scared and
as A humbled, not broken by that shaking: I never
H Be had so ill a thought of those Cities as to de-
Par spaire of their Loyalty to Me; which mistakes
and might eclipse, but I never believed malice had
Ad quite put out.

e un- I pray God the storme be yet wholly passel
are over them; upon whom I look, as Christ did
emn sometime over *Ferusalem*, as objects of my
od, prayers and teares, with compassionate grief,
the foreseeing those severer scatterings which will
certainly befall such as wantonly refuse to be
gathered

gathered to their duty: farall blindnesse frequently attending and punishing wilfull, think that men shall not be able at last to preve their sorrows who would not timely repent of their sins; nor shall they be suffered to enjoy the comforts, who securely neglect the counsels belonging to their peace. They will find that Brethren in iniquity are not farre from becoming insolent enemies, there being nothing harder then to keep ill men long in our mind.

Nor is it possible to gaine a faire period for those notions which go rather in a round and circle of fanfic, than in a right line of reason tending to the Law, the onely center of publique consistency; whither I pray God at last bring all sides.

Which will easily be done, when we shall fully see how much more happy we are, to be subject to the known Lawes, than to the various wills of any men, seem they never so plausible at first.

Vulgar compliance with any illegall and extravagant wayes, like violent motions in nature, soon grows weary of it self, and ends in a refractory fullennesse: Peoples rebounds are oft in their faces, who first put them upon those violent strokes.

For the Army (which is so far excusable, as they act according to Souldiers principles, and interests,

nesses, interests, demanding Pay and Indempnity) I
 full, thinke it necessary, in order to the Publique
 peace, that they should be satisfied, as farre as
 is just ; no man being more prone to consider
 them than My self: though they have fought
 against Me, yet I cannot but so farre esteem
 that valour and gallantry they have sometime
 shewed, as to wish I may never want such men
 to maintaine My selfe, My Lawes, and My
 Kingdomes, in such a peace, as wherein they
 may enjoy their share and proportion as much
 as any men.

*But thou, O Lord, who art perfect Unity in a
 sacred Trinity, in mercy behold those, whom thy
 Justice hath divided.*

*Deliver Me from the strivings of My People,
 and make Me to see how much they need My
 prayers and pity, who agreed to fight against Me,
 and yet are now ready to fight against one ano-
 ther ; to the continuance of My Kingdomes di-
 stractions.*

*Discover to all sides the waies of peace, from
 which they have swarved : which consists not in
 the divided wills of Parties, but in the joynt and
 due observation of the Lawes.*

*Make Me willing to go whither thou wilt lead
 Me by thy providence, and be thou ever with Me,
 that I may see thy constancy in the worlds variety
 and changes.*

Make me even such as thou wouldst have Meem
that I may at last enjoy that safety and tranqdon,
lity which thou alone canst give me. O F

Divert, I pray thee, O Lord, thy heavy wratwban
justly hanging over those populous Cities, who I
plenty is prone to adde fewell to their luxury, the cona
wealth to make them wanton, their multitude selw
tempting them to security, and their security caus
posing them to unexpected miseries. O

Give them eyes to see, hearts to consider, wi dres
to embrace, and courage to act those thing the
which belong to thy glory and the publique peace B
lest their calamity come upon them as an arme my
man. suff

Teach them, That they cannot want enemie
who abound in sinne, nor shall they be long un
disarmed and un-destroyed, who with a big
band persisting to fight against thee and the
cleare convictions of their owne consciences
fight more against themselves, than ever they
did against me. cY

Their sinnes exposing them to thy Justice, their
riches to others injuries, their number to Tumults,
and their Tumults to confusion.

Though they have with much forwardnesse
helped to destroy me, yet let not my fall be their
ruine.

Let me not so much consider, either what they
have done, or I have suffered, (chiefly at first by
them) as to forget to imitate My crucified Re-
deemer,

ave Meemer, to plead their ignorance for their par-
 tranquid, and in My dying extremities to pray to thee
 O Father to forgive them, for they knew not
 what they did.

The teares they have denied Me in My saddest
 condition, give them grace to bestow upon them-
 selves, who the lesse they weep for Me, the more
 cause they have to weep for themselves.

O let not my blood be upon them and their Chil-
 dren, whom the fraud and faction of some, not
 the malice of all, have excited to crucifie me.

But thou, O Lord, canst, and wilt (as thou didst
 my Redeemer) both exalt and perfect me by my
 sufferings, which have more in them of thy mer-
 cy, than of mans cruelty or thy owne justice.

27. *To the Prince of VVales.*

Sonne, if these Papers, with some others wherein I have set downe the private reflections of my Conscience, & my most impartiall thoughts, touching the chiefe passages, which have been most remarkable, or disputed in My late Troubles, come to Your hands, to whom they are chiefly design'd; they may be so farre usefull to You, as to state Your judgment aright in what hath passed; whereof, a pious is the best use can be made; and they may also give you some directions, how to remedy the present distempers, and prevent (if God will) the like for time to come.

It is some kind of deceiving and lessening the injury of My long restraint, when I find My leisure and solitude have produced something worthy of My self, and usefull to You; That neither you, nor any other, may hereafter measure My Cause by the Successse; nor My Judgment of things by My misfortunes; which I count the greater by farre, because they have so farre lighted upon You, and some Others, whom I have most cause to love as well as My self; and of whose unmerited sufferings I have a greater sense than of Mine owne.

But this advantage of wisdom You have above most Princes; that You have begun, and

and now spent some yeares of discretion, in the experience of Troubles, and exercise of patience, wherein Piety, and all Virtues, both Morall and Politicall, are commonly better planted to a thriving, as Trees set in winter, than in warmth and serenity of times; or amidst those delights, which usually attend Princes Courts in times of peace and plenty; which are prone, either to root up all plants of true Virtue and Honour; or to be contented only with some leaves, and withering formalities of them, without any reall fruits, such as tend to the Publick good; for which Princes should alwaies remember, they are born, and by providence designed.

The evidence of which different education the holy Writ affords us in the contemplation of *David* and *Rehoboam*: The one prepared, by many afflictions for a flourishing Kingdom; the other softned by the unparalel'd prosperity of *Solomon's* Court; and so corrupted to the great diminution, both for Peace, Honour, & Kingdome, by those flatteries, which are as unseparable from prosperous Princes, as Flies are from fruit in Summer; whom adversity, like cold weather, drives away.

I had rather You should be *Charles le Bon*, than *le Grand*, good, than great; I hope God hath designed You to be both, having so early put You into that exercise of his Graces, and Gifts

gifts bestowed upon you, which may be weeded out all vicious inclinations, and disposed you to those Princely endowments, and employments, which will most gain the love, and intend the welfare of those, over whom God shall place you.

With God I would have you begin and end, who is King of Kings; the Sovereign Disposer of the Kingdomes of the World, who pulleth downe One, and setteth up Another.

The best Government, and highest Sovereignty you can attaine to, is, to be subject to him, that the Scepter of his Word and Spirit may rule in your heart.

The true glory of Princes consists in advancing Gods Glory in the maintenance of true Religion, and the Churches good; Also in the dispensation of civill Power, with Justice and Honour to the publike Peace.

Piety will make you prosperous; at least it will keep you from being miserable; nor is he much a loser, that loseth all, yet saveth his owne soule at last.

To which center of true happinesse, God (I trust) hath, and will graciously direct all these black lines of affliction, which he hath been pleased to draw on me, and by which he hath (I hope) drawne me nearer to himselfe. You have already tasted of that Cup whereof I have

may be have liberally drank, which I looke upon as
l dispos Gods Physick, having that in healthfulnesse
nd em which it wants in pleasure.

ove, and Above all, I would have you, as I hope you
m God are already, wel-grounded and settled in your
in and Religion: The best profession of which, I have
raigne ever esteemed that of *the Church of England*,
World, in which you have been educated; yet I would
p An have your owne Judgement and Reason now
Sove seal to that sacred bond which education hath
ect to written, that it may be judiciously your owne
Spirit Religion, and not other mens custome or tra-
diti- dition, which you professe.

In this I charge you to persevere, as com-
ing nearest to Gods Word for Doctrine, and
to the Primitive examples for Government,
with some little amendment, which I have o-
therwhere expressed, and often offered, though
in vain. Your fixation in matters of Religion
will not be more necessary for Your soules
than Your Kingdomes Peace, when God shall
bring you to them.

For I have observed, that the Devill of Re-
bellion, doth commonly turne himself into an
Angel of Reformation; and the old Serpent
can pretend new Lights: When some mens
Consciences accuse them for Sedition and Fa-
ction, they stop its mouth with the name and
noise of Religion; when Piety pleads for peace
and patience, they crie out Zeale.

So

So that, unlesse in this point You be well settled, You shall never want temptations to destroy You and Yours, under pretensions of Reforming matters of Religion; for that seems, even to worst men, as the best and most auspicious beginning of their worst designs.

Where, besides the Novelty which is taking enough with the Vulgar, every one hath an affectation, by seeming forward to an outward Reformation of Religion, to be thought Zealous; hoping to cover those irreligious deformities, whereto they are conscious, by a severity of censuring other mens opinions or actions.

Take heed of abetting any Factions, or applying to any publick Discriminations in matters of Religion, contrary to what is in Your Judgment, and the Church well settled; Your partiall adhering, as Head, to any one Side, gaines You not so great advantages in some mens hearts (who are prone to be of their Kings Religion) as it loseth You in others; who think themselves, and their profession first despised, then persecuted by you: Take such a course as may either with calmness and charity quite remove the seeming differences & offences by impartiality, or so order affairs in point of Power that you shal not need to fear or flatter any Faction. For if ever you stand in need of them, or must stand to their courtesie, you are undone: The Serpent will devour the Dove: You may never

never expect lesse of loyalty, justice, or humanity, than from those, who engage into religious Rebellion; Their interest is alwaies made Gods; under the colours of Piety, ambitious policies march, not onely with greatest security, but applause, as to the populacie; you may heare from them *Jacob's* voice, but you shall feele they have *Eſau's* hands.

Nothing seemed lesse considerable than the Presbyterian Faction in England, for many yeares; so compliant they were to publique order: nor indeed was their Party great either in Church, or State, as to mens judgements: But as soone as discontents drave men into Sidings (as ill humours fall to the disaffected part, which causes inflamations) so did all, at first, who affected any novelties, adhere to that Side, as the most remarkable and specious note of difference (then) in point of Religion.

All the lesser Factions at first were officious Servants to Presbytery their great Master: till time and military succeſſe discovering to each their peculiar advantages, invited them to part stakes, and leaving the joynt stock of uniforme Religion, pretended each to drive for their Party the trade of profits and preferments, to the breaking and undoing not onely of the Church and State, but even of Presbytery it self, which seemed and hoped at first to have ingrossed all.

Let

Let nothing seem little or despicable to you in matters which concern Religion and the Churches peace, so as to neglect a speedy reforming and effectually suppressing Errours and Schismes, which seeme at first but as a hand-bredth, by seditious Spirits, as by strong winds are soon made to cover and darken the whole Heaven.

When you have done justice to God, your owne soul and his Church, in the profession and preservation both of truth and unity in Religion: the next main hinge on which your prosperity will depend, and move, is, that of civill Justice, wherein the settled Lawes of these Kingdomes, to which you are rightly Heire, are the most excellent rules you can governe by; which by an admirable temperament give very much to Subjects industry, liberty, and happinesse; and yet reserve enough to the Majesty and prerogative of any King, who owne his People as Subjects, not as Slaves; whose subjection, as it preserves their property, peace, and safety, so it will never diminish your Rights, nor their ingenuous Liberties; which consists in the enjoyment of the fruits of their industry, and the benefit of those Lawes to which themselves have consented.

Never charge your Head with such a Crown, as shall by its heavinesse oppresse the whole body, the weaknesse of whose parts can-

to you not returne any thing of strength, honour, or
and the safety to the Head, but a necessary debilitati-
cedy re-on and ruine.

urs and Your Prerogative is best shewed, and exer-
a hand- cised in remitting, rather than exacting the ri-
y winds gor of the Lawes; there being nothing worse
whole than legall Tyranny.

your In these two points, the preservation of esta-
cession blished Religion, and Lawes, I may (without
ity in vanity) turn the reproach of My sufferings, as
your to the worlds censure, into the honour of a
at of kind of Martyrdome, as to the testimony of
these My own Conscience; The Troublers of My
eire, Kingdomes having nothing else to object a-
erne gainst Me but this, That I prefer Religion, and
give Lawes established before those alterations they
and propounded.

And so indeed I do, and ever shall, till I am
convinced by better Arguments, than what
hitherto have been chiefly used towards Me,
Tumults, Armies, and Prisons.

I cannot yet learn that lesson, nor I hope
ever will you, That it is safe for a King to gra-
tifie any Faction with the perturbation of the
Lawes, in which is wrapt up the publike In-
terest, and the good of the Community.

How God will deal with Me, as to the re-
movall of these pressures, & indignities, which
his justice by the very unjust hands of some
of My Subjects, hath been pleased to lay upon
Me,

Me, I cannot tell : nor am I much solicitous what wrong I suffer from men, while I remain in My soule, what I believe is right before God.

I have offered all for Reformation and Safety, that in Reason, Honour, and Conscience I can; reserving onely what I cannot consent unto, without an irreparable injury to My owne Soul, the Church, and My People, and to you also, as the next and undoubted Heire of My Kingdomes.

To which if the divine Providence, to whom no difficulties are insuperable, shall in his due time after My decease bring You, as I hope he will; My counsell and charge to You, is, That You seriously consider the former, really, or objected miscarriages, which might occasion My troubles, that You may avoid them.

Never repose so much upon any mans single counsell, fidelity, and discretion, in managing affaires of the first magnitude, (that is, matters of Religion and Justice) as to create in Yourself, or others, a diffidence of Your own judgment, which is likely to be alwayes more constant and impartiall to the interests of Your Crown and Kingdome than any mans.

Next, beware of exasperating any Factions by the crosse, and asperity of some mens passions, humours, or private opinions, employed by You, grounded onely upon the differences

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ferences, in lesser matters, which are but the
kirts and suburbs of Religion.
Wherein a charitable connivence and Chri-
stian toleration often dissipates their strength,
whom rougher opposition fortifies; and puts
the despised and oppressed Party, into such
Combinations, as may most enable them to
get a full revenge on those they count their
Persecutors, who are commonly assisted by
that vulgar commiseration, which attends all
that are said to suffer under the notion of Re-
ligion.

Provided the differences amount not to an
insolent opposition of Lawes, and Govern-
ment, or Religion established, as to the essen-
tials of them, such motions and minings are
intolerable.

Alwaies keep up solid piety, and those fun-
damentall Truths (which mend both hearts
and lives of men) with impartiall favour and
justice.

Take heed that outward circumstances and
formalities of Religion devour not all, or the
best encouragements of learning, industry, and
piety; but with an equall eye, and impartiall
hand distribute favours and rewards to all
men, as you find them for their reall good-
nesse both in abilities and fidelity worthy and
capable of them.

This will be sure to gaine You the hearts of

the best, and the most too; who, though they be not good themselves, yet are glad to see the severer wayes of virtue at any time sweetened by temporall rewards.

I have, You see, conflicted with different and opposite Factions; for so I must needs call and count all those, that act not in any conformity to the Lawes established, in Church and State) no sooner have they by force subdued what they counted their Common Enemy, (that is, all those that adhered to the Lawes, and to Me) and are secured from that fear, but they are divided to so high a rivalry, as sets them more at defiance against each other, than against their first Antagonists.

Time will dissipate all factions, when once the rough hornes of private mens covetous and ambitious designes, shall discover themselves; which were at first wrapt up & hidden under the soft and smooth pretensions of Religion, Reformation, and Liberty: As the Wolfe is not lesse cruell, so he will be more justly hated, when he shall appear no better than a Wolfe under Sheeps cloathing.

But as for the seduced Train of the Vulgar, who in their simplicity follow those disguises; My charge and counsell to You, is, That as You need no palliations for any designes, (as other men) so that you study really to exceed (in true and constant demonstrations

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tions of goodnesse, piety, and virtue, towards
the People) even all those men, that make the
greatest noise and ostentations, of Religion;
so You shall neither fear any detection, (as
they doe, who have but the face and mask of
goodnesse) nor shall You frustrate the just ex-
pectations of Your People; who cannot in
Reason promise themselves so much good
from any Subjects novelties, as from the ver-
tuous constancy of their King.

When these mounraines of congealed fa-
ctions shall by the sunshine of Gods mercy,
and the splendour of Your virtues be thawed
and dissipated; and the abused Vulgar shall
have learned, That none are greater Op-
pressours of their Estates, Liberties, and
Consciences than those men, that entitle
themselves, The Patrons and Vindicators
of them, onely to usurpe power over them;
Let then no passion betray You to any stu-
dy of revenge upon those, whose own sinne
and folly will sufficiently punish them in due
time.

But as soon as the forked arrow of factious
emulations is drawn out, use all princely arts,
and clemency to heal the wounds; that the
smart of the cure may not equall the anguish
of the hurt.

I have offered Acts of Indempnity, and
Oblivion, to so great a latitude, as may in-
clude

clude all, that can but suspect themselves to be in any way obnoxious to the Lawes; and which might serve to exclude all future Jealousie and insecurities.

I would have You alwaies propense to the same way, when ever it shall be desired and accepted, let it be granted, not onely as an Act of State-policy and necessity, but of Christian charity and choice.

It is all I have now left Me, a power to forgive those, that have deprived Me of all; and I thanke God, I have a heart to doe it; and joy as much in this grace, which God hath given Me, as in all My former enjoyments; for this is a greater argument of Gods love to Me, than any prosperity can be.

Be confident (as I am) that the most of all sides, who have done amisse, have done so, not out of malice, but mis-information, or mis-apprehension of things.

None will be more loyall and faithfull to Me and You, than those Subjects, who sensible of their Errours, and our Injuries, will feel in their owne Soules most vehement motives to repentance; and earnest desires to make some reparations for their former defects.

As Your quality sets You beyond any Duell with any Subject; so the noblenesse of Your mind must raise You above the meditating any

elves to b any revenge, or executing Your anger upon
and which the many.

Jealousie The more conscious You shall be to Your
own merits, upon Your People, the more
prone You will be to expect all love and loy-
alty from them; and to inflict no punishment
upon them for former miscarriages: You will
have more inward complacency in pardoning
one, than in punishing a thousand.

This I write to you, not despairing of Gods
mercy, and my Subjects affections towards
You; both which, I hope You will study to
deserve, yet We cannot merit of God, but by
his owne mercy.

If God shall see fit to restore Me, and You
after Me, to those enjoyments, which the
Lawes have assigned to Us; and no Subjects
without an high degree of guilt and sinne can
devest Us of; then may I have better oppor-
tunity, when I shall be so happy to see You in
peace, to let You more fully understand the
things that belong to Gods glory, Your own
honour, and the Kingdoms peace.

But if You never see My face againe, and
God will have Me buried in such a barbarous
Imprisonment & obscurity, (which the perfe-
cting some mens designs require) wherein few
hearts that love me are permitted to exchange
a word, or a look with Me; I doe require and
entreat You as your Father, and your KING,

that You never suffer Your heart to receive the least check against, or disaffection from the true Religion established in the Church of *England*.

I tell You, I have tried it, and after much search, and many disputes, have concluded it to be the best in the world; not onely in the Community, as Christian, but also in the speciall notion, as Reformed; keeping the middle way between the pomp of superstitious Tyranny, and the meannesse of fantastique Anarchy,

Not but that (the draught being excellent as to the maine, both for Doctrine and Government, in the Church of *England*) some lines, as in very good figures, may haply need some sweetning, or polishing; which might here have easily been done by a safe and gentle hand; if some mens precipitancy had not violently demanded such rude alterations, as would have quite destroyed all the beauty and proportions of the whole.

The scandall of the late Troubles, which some may object, and urge to You against the Protestant Religion established in *ENGLAND*, is easily Answered to them, or Your owne thoughts in this, That scarce any one who hath been a Beginner, or an active Prosecutor of this late Warre against the Church, the Lawes, and Me, either was, or is a true Lover, Embracer,

Embracer, or Practiser of the Protestant Religion, established in *England*: which neither gives such rules, nor ever before set such examples.

'Tis true, some heretofore had the boldnesse to present threatning Petitions to their Princes and Parliaments, which others of the same Faction (but of worse Spirits) have now put in execution: but let not counterfeit and disorderly Zeale abate Your value and esteem of true Piety, both of them are to be *knowne by their fruits*; the sweetnesse of the Vine & the tree is not to be despised, though the Brambles and Thornes should pretend to beare Figs and Grapes, thereby to rule over the Trees.

Nor would I have you to entertain any aversion, or dislike of Parliaments; which in their right constitution with Freedome and Honour, will never injure or diminish Your greatness, but will rather be as interchangings of love, loyalty, and confidence, between a Prince, and his People.

Nor would the events of this black Parliament have been other than such (however much biaased by Factions in the Elections) if it had been preserved from the insolencies of popular dictates, and tumultuary impressions: The sad effects of which will no doubt, make all Parliaments after this more cautious to preserve that Freedome, and Honour,

which belongs to such Assemblies (when once they have fully shaken off this yoke of vulgar encroachment) since the publique interest consists in the mutuall and common good both of Prince and People.

Nothing can be more happy for all, than in faire, grave, and Honourable wayes to contri-
bute their Counsels in Common, enacting all things by publique consent; without tyranny or Tumults. We must not starve our selves, because some men have surfeited of wholsome food.

And if neither I, nor You, be ever restored to Our Right, but God in his severest justice, will punish My Subjects with continuance in their sinne, and suffer them to be deluded with the prosperity of their wickednesse; I hope God will give Me, and You, that grace, which will teach and enable Us, to want, as well as to wear a Crown, which is not worth taking up, or enjoying upon sordid, dishonourable, and irreligious tearms.

Keep You to true principles of piety, ver-
ue, and honour, You shall never want a King-
dome.

A principall point of Your honour will con-
sist in Your deserring all respect, love, and
protection to Your Mother, My Wife; who
hath many wayes deserved well of Me, and
chiefly in this, that (having been a means to
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blesse Me with so many hopefull Children;
(all which, with their Mother, I recommend
to Your love and care) She hath been con-
tent with incomparable magnanimity and pa-
tience to suffer both for, and with Me, and
You.

My prayer to God Almighty is, (whatever
becomes of Me, who am, I thank God, wrapt
up and fortified in My owne Innocency, and
his Grace) that he would be pleased to make
You an Anchor, or Harbour rather, to these
tossed and weather-beaten Kingdomes; a Re-
pairer by Your wisdome, justice, piety, and
valour, of what the folly and wickednesse of
some men have so farre ruined, as to leave no-
thing entire in Church or State, to the Crown,
the Nobility, the Clergy, or the Commons;
either as to Lawes, Liberties, Estates, Order,
Honour, Conscience, or lives.

When they have destroyed Me, (for I know
not how farre God may permit the malice and
cruelty of My Enemies to proceed, and such
apprehensions some mens words and actions
have already given Me) as I doubt not but My
bloud will cry aloud for vengeance to heaven;
so I beseech God not to poure out his wrath
upon the generality of the People, who have
either deserted Me, or engaged against Me,
through the artifice and hypocrisie of their
Leaders, whose inward honour will be their
first

first Tormenter, nor will they escape exemplary judgments.

For those that loved Me, I pray God, they may have no misse of Me, when I am gone; so much I wish and hope, that all good Subjects may be satisfied with the blessings of Your presence and virtues.

For those that repent of any defects in their duty toward Me, as I freely forgive them in the word of a Christian King, so I believe You will find them truly Zealous, to repay with interest that loyalty and love to You, which was due to Me.

In summe, what good I intended, doe You performe, when God shall give You power: much good I have offered, more I purposed to Church and State, if times had been capable of it.

The deception will soone vanish, and the Vizards will fall off apace; This maske of Religion on the face of Rebellion (for so it now plainly appears, since My Restraint and cruell usage, that they sought not for Me, as was pretended) will not long serve to hide some mens deformities.

Happy times, I hope, attend You, wherein Your Subjects (by their miseries) will have learned, *That Religion to their God, and Loyalty to their King, cannot be parted without both their sin and their infelicity.*

I pray God blesse You, and establish Your Kingdomes in righteousness, Your Soule in true Religion, and Your honour in the love of God and Your People.

And if God will have disloyalty perfected by My destruction; let My memory ever, with My Name, live in You; as of Your Father, that loves You: and once a KING of three flourishing Kingdomes; whom God thought fit to honour, not onely with the Scepter and Government of them, but also with the suffering many indignities, and an untimely death for them; while I studied to preserve the rights of the Church, the power of the Lawes, the honour of my Crowne, the privilege of Parliaments, the liberties of My People, and My owne Conscience, which, I thank God, is dearer to Me than a thousand Kingdomes.

I know God can, I hope he yet will restore Me to My Rights. I cannot despaire either of his mercy, or of My Peoples love and pity.

At worst, I trust I shall but go before You to a better Kingdome, which God hath prepared for Me, and Me for it, through My Saviour Jesus Christ, to whose mercies I commend You and all Mine.

Farewell, till We meet, if not on Earth, yet in Heaven.

28. *Meditations upon Death, after
the Votes of Non-Addresses,
and His MAJESTIE'S closer
Imprisonment in Carisbrooke-
Castle.*

AS I have leisure enough, so I have cause
more than enough to meditate upon,
and prepare for my Death: for I know
there are but few steps between the Prisons &
Graves of Princes.

It is Gods indulgence, which gives Me the
space, but Mans cruelty, that gives Me the sad
occasions for these thoughts.

For, besides the common burthen of mor-
tality, which lies upon Me, as a Man; I now
bear the heavy load of other mens ambitions,
feares, jealousies, and cruell passions, whose
envy or enmity against Me makes their owne
lives seem deadly to them, while I enjoy any
part of Mine.

I thank God, My prosperity made Me not
wholly a Stranger to the contemplations of
mortality:

Those are never unseasonable, since this is
alwaies uncertaine: Death being an eclipse,
which

which oft happeneth as well in clear, as cloudy daies.

But My now long and sharp adversity hath so reconciled in Me those naturall Antipathies between Life and Death, which are in all men, that I thank God, the common terrours of it are dispelled; and the speciall horror of it, as to My particular, much allayed: for, although My death at present may justly be represented to Me with all those terrible aggravations, which the policy of cruell and implacable enemies can put upon it, (affaires being drawn to the very dregs of malice) yet I blesse God, I can look upon all those stings, as unpoisonous, though sharp; since My Redeemer hath either pulled them out, or given Me the antidote of his Death against them; which as to the immaturity, injustice, shame, scorne, and cruelty of it exceeded; whatever I can fear.

Indeed, I never did find so much, the life of Religion, the feast of a good Conscience, and the brazen wall of a judicious integrity and constancy, as since I came to these closer conflicts with the thoughts of Death.

I am not so old, as to be weary of life; nor (I hope) so bad, as to be either afraid to die; or ashamed to live: true, I am so afflicted, as might make Me sometime even desire to die; if I did not consider, That it is the greatest glory

glory of a Christians life to *die daily*, in conquering by a lively faith, and patient hopes of a better life; those partiall and quotidian deaths, which kill us (as it were) by piecemeales, and make us overlive our own fates; while We are deprived of health, honour, liberty, power, credit, safety, or estate; and those other comforts of dearest relations, which are as the life of our lives.

Though, as a KING, I think My self to live in nothing temporall so much, as in the love and good-will of My People; for which, as I have suffered many deaths, so I hope I am not in that point as yet wholly dead; notwithstanding, My Enemies have used all the poison of falsity and violence of hostility to destroy, first the love and Loyalty, which is in My Subjects; and then all that content of life in Me, which from these I chiefly enjoyed.

Indeed, they have left Me but little of life, and only the husk and shell (as it were) which their further malice and cruelty can take from Me; having bereaved Me of all those worldly comforts, for which life it self seems desirable to men.

But, O My Soul! think not that life too long, or tedious, wherein God gives thee any opportunities, if not to doe, yet to suffer with such Christian patience and magnanimity in
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a good Cause, as are the greatest honour of our lives, and the best improvement of our deaths.

I know that in point of true Christian valour, it argues pusillanimity to desire to die out of wearinesse of life; and a want of that heroick greatnesse of spirit which becomes a Christian in the patient and generous sustaining those afflictions, which as shadows necessarily attend us, while we are in this body; and which are lessened or enlarged as the Sun of our prosperity moves higher, or lower: whose totall absence is best recompensed with the Dew of Heaven.

The assaults of affliction may be terrible, like *Sampson's* Lyon, but they yeild much sweetnesse to those that dare to encounter and overcome them; who know how to overlive the witherings of their Gourds without discontent or peevishnesse, while they may yet converse with God.

That I must die as a Man, is certain; that I may die a King, by the hands of My own Subjects, a violent, sodain, and barbarous death; in the strength of My years; in the midst of My Kingdoms; My Friends and loving Subjects being helplesse Spectators; My Enemies insolent Revilers and Triumphers over Me, living, dying, and dead, is so probable in humane reason; that God hath taught Me not to hope
other-

otherwise, as to mans cruelty; however, I despair not of Gods infinite mercy.

I know My Life is the object of the Devils & wicked mens malice; but yet under Gods sole custody & disposall: Whom I do not think to flatter for longer life by seeming prepared to die; but I humbly desire to depend upon him, & to submit to his will both in life & death, in what order soever he is pleased to lay them out to Me. I confesse it is not easie for Me to contend with those many horrors of death, wherewith God suffers Me to be tempted; which are equally horrid, either in the suddenesse of a barbarous Assassination; or in those greater formalities, whereby My Enemies (being more solemnly cruell) will, it may be, seeke to adde (as those did, who Crucified Christ) the mockery of Justice, to the cruelty of Malice: That I may be destroyed, as with greater pomp and artifice, so with lesse pity, it will be but a necessary policy to make My death appear as an act of Justice, done by Subjects upon their Sovereigne; who know that no Law of God or Man invests them with any power of Judicature without Me, much lesse against Me: and who, being sworn and bound by all that is sacred before God and man, to endeavour My preservation, must pretend Justice to cover their Perjury.

It is, indeed, a sad fate for any man to have
his

his Enemies, to be Accusers, Parties, and Judges, but most desperate, when this is acted by the insolence of Subjects against their Sovereign; wherein those, who have had the chiefeft hand, and are most guilty of contriving the publique Troubles, must by shedding My blood seem to wash their own hands of that innocent blood, whereof they are now most evidently guilty before God and man; and I believe in their own consciences too, while they carried on unreasonable demands, first by Tumults, after by Armies. Nothing makes mean spirits more cowardly-cruell in managing their usurped power against their lawfull Superiours, than this, the *Guilt of their unjust Usurpation*; notwithstanding, those specious and popular pretensions of Justice against Delinquents, applied onely to disguise at first the monstrounesse of their designs, who despaired, indeed, of possessing the power and profits of the Vineyard, till the Heire, whose right it is, be cast out and slaine.

With them, My greatest fault must be, that I would not either destroy My self with the Church and State by My Word, or not suffer them to do it unresisted by the Sword; whose coverous ambition no Concessions of Mine could ever yet, either satisfie, or abate.

Nor is it likely they will ever think, that Kingdome of brambles, which some men seek

to erect (at once, weak, sharp, and fruitlesse; either to God or man) is like to thrive till watered with the Royall bloud of those, whose right the Kingdome is.

Well, Gods will be done, I doubt not but My Innocency will find him both My Protectour, and My Advocate, who is My onely Judge, whom I owne as King of Kings, not onely for the eminency of his power and majesty above them; but also for that singular care and protection, which he hath over them: who knowes them to be exposed to as many dangers (being the greatest Patrons of Law, Justice, Order, and Religion on Earth) as there be either Men or Devils, which love confusion.

Nor will he suffer those men long to prosper in their *Babel*, who build it with the bones and cement it with the bloud of their Kings.

I am confident they will find Avengers of My death among themselves: the injuries I have sustained from them shall be first punished by them, who agreed in nothing so much as in opposing me.

Their impatience to beare the loud cry of my bloud, shall make them think no way better to expiate it, than by shedding theirs, who with them, most thirsted after mine.

The sad confusions following my destruction, are already presaged and confirmed to
Me

Me by those I have lived to see since My Troubles; in which, God alone (who onely could) hath many waies pleaded My cause; not suffering them to go unpunished, whose confederacy in sinne was their onely security; who have cause to feare that God will both further divide, and by mutuall vengeance, afterward destroy them.

My greatest conquest of Death is from the power and love of Christ, who hath swallow'd up Death in the victory of his Resurrection, and the glory of his Ascension.

My next comfort is, that he gives Me not onely the honour to imitate his example *in suffering for righteousness sake*, (though obscured by the foulest charges of Tyranny and Injustice) but also, that charity, which is the noblest revenge upon, and victory over My Destroyers: By which, I thank God, I can both forgive them, and pray for them, that God would not impute My blood to them further then to convince them, what need they have of Christs blood to wash their soules from the guilt of shedding Mine.

At present, the will of My Enemies seems to be their onely rule, their power the measure, and their successe the Exactor of what they please to call Justice; while they flatter themselves with the fancy of their own safety by my danger, and the security of their lives and de-

signes by my Death: forgetting, that as the greatest temptations to sin are wrapped up in seeming prosperities, so the severest vengeance of God are then most accomplished, when men are suffered to compleat their wicked purposes.

I blesse God, I pray not so much, that this bitter cup of a violent death may passe from Me, as that of his wrath may passe from all those, whose hands by deserting Me, are sprinkled, or by acting and consenting to My death are embrued with My blood.

The will of God hath confined, and concluded Mine; I shall have the pleasure of dying, without any pleasure of desired vengeance.

This I think becomes a Christian toward his Enemies, and a King toward his Subjects.

They cannot deprive Me of more than I am content to lose, when God sees fit by their hands to take it from me; whose mercy I believe, will more then infinitely recompence what ever by mans injustice he is pleased to deprive me of.

The glory attending my death will far surpass all I could enjoy, or conceive in life.

I shall not want the heavy and envied Crownes of this world, when my God hath mercifully crowned and consummated his graces with glory; and exchanged the shadows of my earthly Kingdomes among men,
for

for the substance of that heavenly kingdome
with himself.

For the censures of the world; I know the sharp and necessary tyranny of my Destroyers will sufficiently confute the calumnies of tyranny against me; I am perswaded I am happy in the judicious love of the ablest and best of my Subjects, who do not onely pity and pray for me, but would be content even to die with me, or for me.

These know, how to excuse my failings, as a man, and yet to retaine, and pay their duty to me as their King; there being no religious necessity binding any Subjects by pretending to punish, infinitely to exceed, the faults and errors of their Princes; especially there, where more then sufficient satisfaction hath beene made to the publike; the enjoyment of which, private ambitions have hitherto frustrated.

Others, I believe, of softer tempers, and lesse advantaged by my ruine, do already feel sharp convictions, and some remorse in their consciences ; where they cannot but see the proportions of their evill dealings against me in the measure of Gods retaliations upon them, who cannot hope long to enjoy their owne thumbs and toes, having under pretence of paring others nailes been so cruell as to cut off their chiefeest strength.

The punishment of the more insolent and
S 3 obsti-

obstinate may be like that of *Korah* and his Complices (at once mutining against both Prince and Priest) in such a method of divine justice, as is not ordinary; the earth of the lowest & meanest people opening upon them, and swallowing them up in a just disdain of their il-gotten & worse-used Authority: upon whose support & strength they chiefly depended for their building and establishing their designs against Me, the Church, and State.

My chiefest comfort in death consists in my peace, which I trust, is made with God; before whose exact Tribunal I shall not feare to appeare, as to the Cause so long disputed by the Sword, between me and my causlesse Enemies: where I doubt not, but his righteous judgment will confute their fallacy, who from worldly succeſſe (rather like Sophisters, than sound Christians) draw those popular conclusions for Gods approbation of their actions; whose wise providence (we know) oft permits many events, which his revealed Word (the onely cleare, safe, and fixed rule of good actions and good consciences) in no sort approves.

I am confident the Justice of my Cause, and cleareness of my Conscience before God & toward my People wil carry me, as much above them in Gods decision, as their succeſſes have lifted them above me in the Vulgar opinion: who

who consider not, that many times those undertakings of men are lifted up to Heaven in the prosperity & applause of the world, whose rise is from Hell, as to the injuriousnesse and oppression of the designe. The prosperous winds which oft fill the sayles of Pirats, doth not justifie their piracy and rapine.

I look upon it with infinite more content and quiet of Soule, to have been worsted in my enforced contestation for, and vindication of the Laws of the Land, the Freedome and honour of Parliaments, the rights of my Crown, the just liberty of my Subjects, and the true Christian Religion in its Doctrine, Government and due encouragements, then if I had, with the greatest advantages of successe, overcome them all; as some men have now evidently done, whatever designes they at first pretended.

The prayers and patience of my Friends & loving Subjects will contribute much to the sweetning of this bitter cup, which I doubt not but I shall more cheerfully take, and think as from Gods hand (if it must be so) than they can give it to me, whose hands are unjustly and barbarously lifted up against me.

And, as to the last event, I may seem to owe more to my Enemies, than my Friends; while those will put a period to the sinnes and sorrowes attending this miserable life; where-

with these desire I might still contend.

I shall be more than Conquerour through Christ enabling me; for whom I have hitherto suffered: as he is the Authour of Truth, Order, and Peace; for all which I have been forced to contend, against Errour, Faction, and confusion.

If I must suffer a violent death, with my Saviour, it is but mortality crowned with martyrdom: where the debt of death, which I owe for sin to nature, shall be raised as a gift of faith and patience offered to God.

Which I humbly beseech him mercifully to accept; and although death be the wages of my owne sinne, as from God, and the effect of others finnes, as men, both against God and me; yet as I hope my owne finnes are so remitted, that they shall be no ingredients to imbitter the cup of my death, so I desire God to pardon their sins, who are most guilty of my destruction.

The Trophees of my charity will be more glorious and durable over them, than their ill-managed victories over me.

Though their sin be prosperous, yet they had need to be penitent; that they may be pardoned: Both which I pray God they may obtain; that my temporall death unjustly inflicted by them, may not be revenged by Gods just inflicting eternall death upon them: for I look

looke upon the temporall destruction of the
greatest King, as far lesse deprecable, than the
eternall damnation of the meanest Subject.

Nor doe I wish other, than the safe bringing
of the ship to shore, when they have cast me
overboard; though it be very strange, that
Mariners can find no other means to appease
the storm themselves have raised but by drown-
ing their Pilot.

I thank God, my Enemies cruelty cannot
prevent my preparation; whose malice in this
I shall defeat, that they shall not have the satis-
faction to have destroyed my Soule with my
Body; of whose salvation while some of them
have themselves seemed, and taught others to
despaire, they have onely discovered this, that
they doe not much desire it.

Whose uncharitable and cruell Restraints,
denying me even the assistance of any of my
Chaplines, hath rather enlarged; than any
way obstructed my accessse to the Throne of
Heaven.

*Where thou dwellest, O King of Kings; who
sittest Heaven and Earth, who art the foun-
taine of Eternall life, in whom is no shadow of
death.*

*Thou O God art both the just Inflicter of death
upon us, and the mercifull Saviour of us in it,
and from it.*

Yea,

Yea, it is better for us to be dead to our selves, and live in thee: than by living in our selves to be deprived of thee.

O make the many bitter aggravations of My death as a Man, and a King, the opportunities and advantages of thy speciall graces and comforts in my Soule, as a Christian.

If thou Lord wilt be with me, I shall neither feare nor feele any evill, though I walke through the valley of the shadow of death.

To contend with death is the worke of a weake and mortall man; to overcome it, is the grace of thee alone, who art the Almighty and immortall God.

O my Saviour, who knowest what it is to die with me as a Man; make me to know what it is to passe through death to life with thee my God.

Though I die, yet I know that thou my Redeemer livest for ever: though thou slayest me, yet thou hast encouraged me to trust in thee for eternall life.

O withdraw not thy favour from me, which is better than life.

O be not far from me, for I know not how neer a violent and cruell death is to me.

As thy Omniscience, O God, discovers, so thy Omnipotence can defeat the designs of those, who have, or shall conspire my destruction.

O shew me the goodnesse of thy will, through the wickednesse of theirs.

Thou

Thou givest me leave as a man to pray, that this cup may passe from me; but thou hast taught Me as a Christian by the example of Christ to adde, not My will, but thine be done.

Yea Lord, let our wills be one, by wholly resolving mine into thine: let not the desire of life in me be so great, as that of doing or suffering thy will in either life or death.

As I believe thou hast forgiven all the errors of my life, so I hope thou wilt save me from the terrours of my death.

Make me content to leave the worlds nothing, that I may come really to enjoy all in thee, who hast made Christ unto me in life, gaine; and in death, advantage.

Though my Destroyers forget their duty to thee and me, yet doe not thou, O Lord, forget to be mercifull to them.

For, what profit is there in my bloud, or in their gaining my Kingdomes, if they lose their owne Soules?

Such as have not onely resisted my just Power, but wholly usurped and turned it against my self, though they may deserve, yet let them not receive to themselves damnation.

Thou madest thy Son a Saviour to many, that Crucified Him, while at once he suffered violently by them, and yet willingly for them.

O let the voice of his bloud be heard for My Murtherers,

Murtherers, louder than the cry of mine against them.

Prepare them for thy mercy by due convictions of their sin, and let them not at once deceive and damne their owne Soules by fallacious pretensions of Iustice in destroying me, while the conscience of their unjust usurpation of power against me, chiefly tempts them to use all extremities against me.

O Lord, thou knowest I have found their mercies to me as very false, so very cruell; who pretending to preserve me, have meditated nothing but my ruine.

O deale not with them as blond-thirsty and deceitfull men; but overcome their cruelty with thy compassion and my charity.

And when thou makest inquisition for my blond, O sprinkle their polluted, yet penitent Soules with the blond of thy Sonne, that thy destroying Angel may passe over them.

Though they think my Kingdomes on earth too little to entertaine at once both them and me, yet let the capacious kingdom of thy infinite mercy at last receive both me and my enemies.

When being reconciled to thee in the blond of the same Redeemer, we shall live far above these ambitious desires, which beget such mortall cruelties.

When their hands shall be heaviest, and cruellest

left upon me, O let me fall into the armes of thy tender and eternall mercies.

That what is cut off of my life in this miserable moment, may be repayed in thy ever-blessed eternity.

Lord, let thy servant depart in peace, for my eyes have seen thy salvation.

Vota dabunt, quæ bella negârunt.

F I N I S.

ERFON - BASILIN

... ..

...may be regarded as the ever-blessed -

over the (see the) situation.

Vous devez être bien malade.

21 N 1 E

His Majesties private pray^e deliv^d
to Dr Fuxon immediately before
his sufferings

A prayer in time of Captivitie

O Powerfull e^rternall God to whom nothing is so
great that it may resist or so small if it is contemned
Look upon my miserie with thine eye of mercie &
Let thine Infinite power vouchsafe to limit out some
proportion of deliverance unto me as to thee shall
seem most convenient Let not Injurie O Lord
Triumph over me and Let my faults by thy hand
be corrected; and make not my unjust enemies
& ministers of thy Justice But yet my God if
this be the aptest chastisement for my unexcusable
Transgressions if this meritefull bondage be
fitted for my over high dⁱst^ries; if y^e pride of my
Not enough humble heart be thus to be broken O
Lord I yield unto thy will and cheerfully embrace
what sorrow thou wilt have me suffer Only thus
much let me crave of thee (Let my craving O
Lord be accepted of thee: it even proceeds from
thee) that by thy goodness which is thy self thou
wilt suffer some beam of thy majesty so to shine in
my mind that I who in my greatest afflictions
acknowledge it my noblest title to be thy Creature
may still depend confidently on thee Let calamities
be y^e exercise but not y^e overthrow of my vertue
O Let not their prevailing power be to my destruction
And if it be thy will y^e they more & more vex me
punishment yet O Lord never let their wickedness
have such a hand but that I may still carry a pure
mind & steadfast resolution ever to serve thee without
fear or presumption yet with that humble
confidence which may best please thee that so
at the last I may come to thy eternall Kingdome
through the merits of thy son our alone Saviour
Jesus Christ Amen: /.

Another

Almighty & most mercifull father look down upon
me thy unworthy servant who here prostrate myself
at y^e footstool of thy throne of grace But Look upon
me O father through y^e mediation & in the Merits
of Iesus Christ in whom thou art only well pleased
for of my self I am not worthy to stand before
thee or to speak with my unclean lips to thee most
holy & eternall God for as in sin I was conceived
& born so likewise I have broken all thy Commandm^{ts}
by my sinfull Motions unclean thoughts evil words
& wicked works Omitting many duties I ought to do
& committing many vices which thou hast forbidden
under paine of thy heavy displeasure: as for my sins
O Lord they are innumerable wherefore I stand here
Liable to all y^e miseries in this life & Expecting
Torments in that to come if thou shouldst deal wth
me according to my deserts. I confesse O Lord
that it is thy Mercy (w^{ch} endureth for ever) & thy
Compassion (which never fails) which is the cause that
I have not been long ago consumed But with thee
there is Mercy & plenteous Redemption in the
Multitude therefore of thy Mercies & by y^e Merits
of Iesus Christ I intreat thy divine Majestie that
thou wouldest not enter into Judgment with thy
Servant nor be extreme to mark what is done
amiss But be then mercifull unto me & wash
away all my sins with that precious blood that
my Saviour shed for me. And I beseech thee not
only O Lord to wash away all my sins but also
to purge my heart by thy holy spirit from the
dross of my naturall corruption and as thou dost
add daies unto my life so good Lord I beseech
thee to add Repentance to my dayes that w^{ch}
have past this mortall life I may be partaker
of thy everlasting Kingdome through the
Merits of Iesus Christ our Lord Amen.

A. Prayer and Confession made
in and for the times of affliction

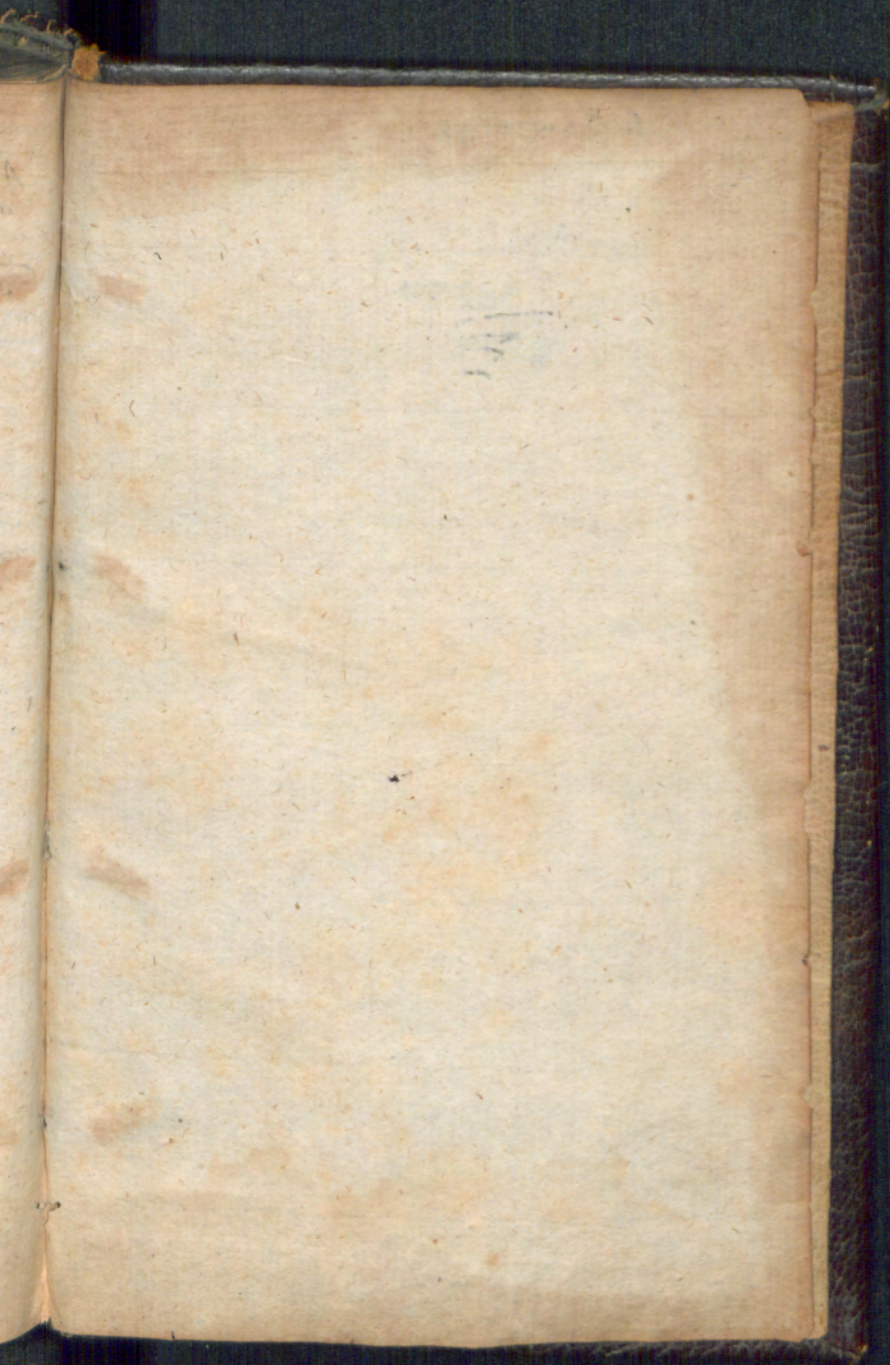
Almighty

Almightie & most mercifull Father as it is —
only thy Goodnesse that admit of our Imperfect
prayers and y^e knowledg that thy Mercyes are
infinite which can give us any hope of thy
accepting or granting them for it is our bounden
and necessary dutie to confesse our sins freely unto
thee and of all men living I have most need most
Reason is to do no man having been so much
obliged by thee no man more grievously off-
ending thee The degree of knowledge w^{ch} thou
hast given me adding like wise to y^e guilt of
my Transgressions. Nor was it through ignorance
that I suffered innocent blood to be shed by a
false pretended way of Justice Or that I
permitted a wrong way of worship to be set
up in Scotland and injured y^e Bishops in
England One but with shame & grief I
Confess that I therein followed y^e persuasion
of worldly wisdom forsaking y^e dictates of
a right informed conscience Wherefore O
Lord I have no excuse to make no hope but
but in the Multitude of thy Mercyes For I know my
Repentance weak and my prayers faulty Grant
therefore mercifull Father so to strengthen my
Repentance and amend my prayers that thou mayst
clear y^e way for thine own mercies to w^{ch} O Let thy
Justice at last give place putting a speedy end to
my afflictions In the mean time give me patience
to endure Constancy against Temptations & a discom-
fort spirit to choose what is best for thy Church &
people which thou hast committed to my Charge
Grant this O most mercifull Father for thy Son
Jesus Christs sake our only Saviour Amen

A Prayer in time of Imminent Danger

O Most

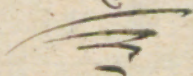
Handwritten text, likely bleed-through from the reverse side of the page. The text is faint and mostly illegible due to fading and the age of the paper. Some words are difficult to decipher but appear to include "Handwritten" and "of the" in the first line.



ult Jan 1694

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G. M. Teaffe his
Book



R. W.

